THE PROPHET ﷺ SAID:

Pray as you have seen me offering prayer

Shaykh Musa Jibril حفظه الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALLAH'S MESSENGER ﷺ SAID:

"PRAY AS YOU HAVE SEEN ME PRAYING."

[REPORTED BY AL-BUKHARI]

قال رسول الله صلى الله عليه

“ صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّ ”

[البخاري]

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BIOGRAPHICAL SKETCH

Shaykh Musa Abdullah Jibril boasts an inspirational life story marked by intellectual curiosity, unwavering faith, and dedication to beneficial education and serving the community. Born in the heart of the troubled land of Haifah, Palestine, under severe illegal occupation, Shaykh Jibril endured the initial hardship only to channel his experiences into relentless strife for spreading pure Islamic Monotheism and understanding later in life.

His early years culminated in a move to Damascus (Syria), and then Jordan, where he spent his youth before a monumental shift to the United States in his late 20s. The Shaykh's youth was filled with a passion for learning and took as his companion the books. This move exposed Shaykh Jibril to widespread ignorance and a stark absence of pure Islamic Monotheism, subsequently sparking his lifelong journey to spread Salafi Dawah, the first of its kind in the United States, the practise of proselytizing or preaching Islam.

Eager to strengthen his understanding and interpretation of the faith, Shaykh Jibril took up studies at the esteemed Islamic University of Madinah, specializing in Aqeedah and Sharee'ah. His academic pursuits saw him graduating with profound insights that fueled his continued dawah and quest to educate the masses.

In the mountains of Madinah, Shaykh Jibril had the privilege of studying under many esteemed scholars, building lasting relationships that would provide endless inspiration and guidance throughout his pioneering journey in the world of Dawah. His Mashaykh held him in high esteem and affection.

He was preferred and nurtured, with numerous Mashaykh envisioning the significant role he would play in disseminating unadulterated Islamic Monotheism. Granted the privilege of private tutoring (1-1 classes) from his teachers and lecturers at the Prophet's Masjid, he was cherished wherever he went. His lifetime commitment to Dawah was done solely for the sake of Allah, without accepting any compensation or donations in return. He was also a pioneer in building ties with the university, enacting the unique role of distributing books, which were transported from Saudi Arabia to the United States. This was done with the aim of promoting Dawah and educating the population.

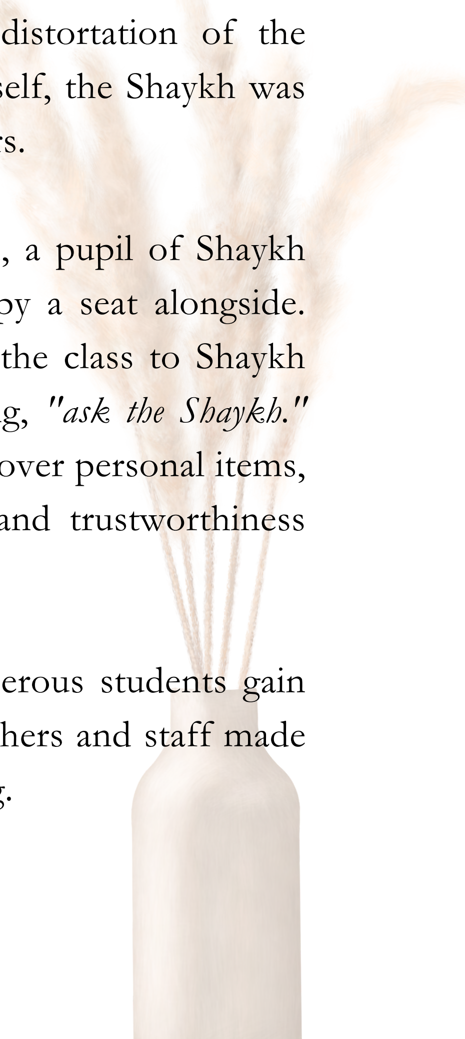
His network of classmates, friends, and scholars which he is acquainted with is truly exceptional, reflecting his proven status as a recognised profoundly learned person, and is a testament to his abundant knowledge. Despite numerous chances for worldly acclaim, the Shaykh remained steadfastly dedicated to the pure principles of Tawheed, undeterred by the trials he encountered. He preferred to be known amongst the Angels rather than seeking worldly acknowledgement.

The salient quality that enabled the Shaykh to attain such profound knowledge, in spite of his modest and humble demeanour, lay in his relentless commitment to time management — not a moment of his life was wasted. His pursuit for knowledge was ceaseless, not confined to the confines of a classroom, but instead was a self-driven endeavour that consumed him. It was to the point that post-marriage, his wife رحمها الله inquired if it was her he married or his books. She even recounted that his fingers, in slumber, would mimic the actions of writing, demonstrating just how integrated learning had become in his life.

The Shaykh's articulate speech was a significant aspect of his reputation. He ascended rapidly to become a distinguished individual within Madinah, and a prominent figure within the United States too, despite facing major confrontations from all the scholars in the United States as he challenged their misguided beliefs. The Shaykh came with pure Islamic Dawah amidst the distortation of the Asha'irah, Soofiyah and Shi'ites. Despite being a student himself, the Shaykh was often pointed out by his own teachers as a guide for newcomers.

For instance, during the Halaqahs led by Shaykh 'Ati Saleem, a pupil of Shaykh Shanqiti (may Allah forgive him), Shaykh Musa would occupy a seat alongside. Occasionally, when Shaykh 'Ati departed early, he entrusted the class to Shaykh Musa, directing students to seek answers from him by stating, *"ask the Shaykh."* This trust and honour towards Shaykh Musa, given his charge over personal items, and delegated class responsibility, displays his truthfulness and trustworthiness from a young age.

Furthermore, Shaykh Musa was instrumental in helping numerous students gain admission to Madinah University. His high regard among teachers and staff made him the go-to person for problem-solving and decision-making.



The Shaykh's academic journey in the United States had a focus on Sociology and especially Psychology. In Madinah, he committed the Quran to memory, as well as numerous books of Ahadith, Mutoon, and scholarly interpretations. One of the Shaykh's most recognized attributes till date is his exceptional memory.

His formative influences also included his father, Abdullah Musa Jibril رحمه الله, a committed and deeply devout man, and a highly prominent figure within the community. He played a pivotal role in the struggle to liberate Palestine. He battled numerous incursions in an effort to free Palestine and was also imprisoned for standing against the British occupation of Palestine during the revolt in 1936. He was instrumental in Shaykh Musa's upbringing and instilling in him the love of religion, and providing him with high morals and values.

Humility stands as a marker of Shaykh Jibril's character, a trait that prompted him to shun detailed biographical accolades. Yet, his accomplishments speak volumes. Among them is the founding of the revered Masjid in Dearborn, which was initially established as a social club. The Shaykh's great strife resulted in it converting into a Masjid. He became the official spokesperson and chief lecturer. However, his courageous promotion of pure Islamic Tawheed, particularly in the 80s, during the rise of Shi'ism led to eventual backlash and ousting from his Masjid.

He was even faced with imprisonment later in his life due to his commitment to spreading the Salafi methodology.

Standing undeterred in the face of adversity, Shaykh Jibril toiled relentlessly, his lectures reaching thousands and successfully converting many to Islam through his knowledge, wisdom, manners and extreme patience. His fervent dedication to the service of Allah saw him dedicating his entire life to studying, teaching, and spreading the Salafi methodology - new to the United States.

Even at his current age, Shaykh Jibril's commitment to the community remains unwavering. He continues expanding his knowledge, teaching, and functioning as a marriage counsellor. Armed with profound wisdom and compassion, he has saved thousands of marriages and helped countless couples foster healthier relationships—always with humility, always attributing his successes to the divine guidance of Allah.

The Shaykh has expanded his Dawah on a global scale, in conjunction with Umm Musa. The Shaykh has authored hundreds of books, most of which have been seized, some remain as manuscripts and a handful are published. This universal proliferation of the teaching of pure Islamic Monotheism has been made possible due to the dedicated students from (LightOfTheTruth) family who diligently publish their work under the guidance and supervision of both Shaykh Musa Jibril and Umm Musa.

May Allah safeguard the Shaykh, and bless him with a long life abundant in virtuous deeds. May He accept his righteous actions, and make it act heavily on his scale of good deeds. May Allah smile upon the Shaykh and his family, and grant him the best in this life and the next.

مِنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن
يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا

Allah Almighty said: “Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least.”

— [Surah al- Ahzab: 23]

— ***Penned by Shaykha Umm Musa*** حفظها الله

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL

All praise is due to Allah. We praise Him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His Messenger.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

Allah Almighty said: "O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims."

— [Surat Ali 'Imran: 102]

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ
ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

And Allah Almighty said: "Fear Allah, from whom you ask each other, and in your family ties, for Allah is ever watchful over you."

— [Surat al- Nisa: 01]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا

And Allah Almighty said: "Fear Allah and speak words as befitting. He will amend your deeds for you and forgive your sins. Whoever obeys Allah and His Messenger has achieved a great triumph."

— [Surat al- Ahzab: 70-71]

The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters are those that are newly invented, for every newly invented matter is an innovation. Every innovation is misguidance, and every misguidance is in Hellfire.

To proceed:

Often, people commit many errors during prayers. However, in Islam, it is mandatory to acquire knowledge about the religious obligations that one must fulfil. Unfortunately, people sometimes do not respect their prayers as they should. Therefore, seeking knowledge becomes a necessity to correct these mistakes. Imagine appearing on the Day of Judgment with countless prayers and good deeds, only for them to dissipate like scattered dust particles because they weren't carried out appropriately. Consequently, the prayer should be observed with great care; pure from any innovated acts and violations of its rules which the ignorants do.

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَـٰشِعِينَٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ

Allah Almighty said: “And seek help in patience and as-Salaah and truly it is extremely heavy and hard except for Al-Khaashi’un (The true believers in Allah). They are those who are certain that they are going to meet their Rabb and that unto him they are going to return.”

— [Surat al- Baqarah: 45]

Imaam Ahmad رحمه الله said:

“Know that if a man performed Salaah perfectly and properly then noticed other people doing it improperly or preceding the Imaam in his acts and kept silent, he is surely sharing him in his sin. The former should teach the latter the proper way of doing Salaah.”

So as Muslims, we should fear Allah and walk on the path our pious predecessors trod; that is clinging rigorously to the truth and preaching it, encouraging and advising one another to that which is good and righteous, earnestly seeking to know and comprehend the truth with its authentic proof. All of this should be underpinned with love of each other and steadfast faith,

The Prophet صلى الله عليه وسلم said: "Verily, Allah likes three things for you:

1. To worship Him alone without ascribing partners to Him.
2. To hold fast to His Rope (Islam) altogether and never disunite amongst yourselves.
3. To give advice to those whom Allah made as your rulers."

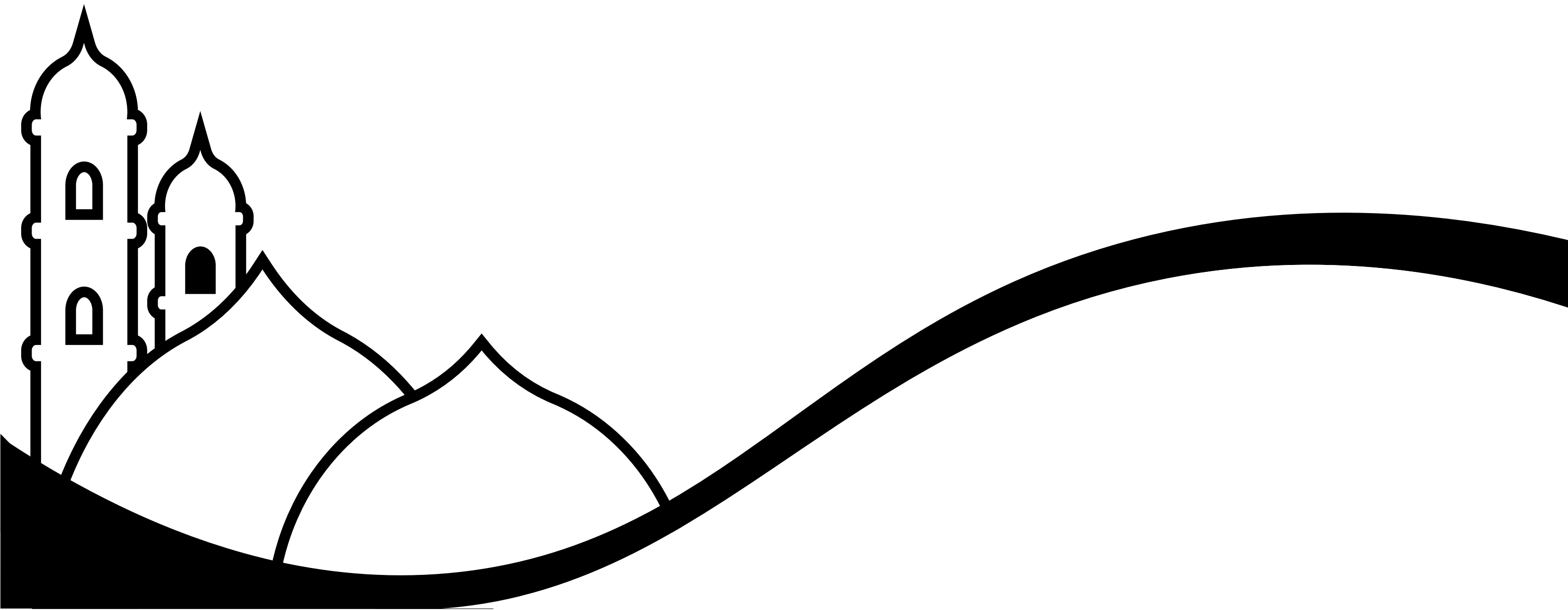
— [Sahih Muslim]

We call upon Allah with His Most Beautiful Names and Exalted Attributes to increase guidance in us and grant us the ability to understand the religion properly, grant us patience to hold fast to it, and help us in defending His religion and preaching it. Verily, He is the most capable of that, al- Qadir, al-Aziz. May peace and blessings be upon our Prophet Muhammad, his companions and those who followed his guidance and exalted his Sunnah till the Day of Judgment.

“PRAYER IS THE BEST SUBJECT AFTER THE TESTIFICATION OF LAA ILAAHA ILLALLAH. WHOSOEVER WANTS TO INCREASE FROM IT (THE PRAYER) LET HIM DO SO. DO AS MUCH AS YOU CAN, THE MORE YOU DO, THE BETTER FOR YOU!

IF YOU WANT TO SPEAK WITH ALLAH, THEN OFFER PRAYER. IF YOU WANT ALLAH TO SPEAK WITH YOU, THEN RECITE THE QUR’AN. PRAYER IS THE PERFECT COMBINATION OF THE TWO, A BEAUTIFUL CONVERSATION BETWEEN THE BENEVOLENT LORD AND HIS EVER-NEEDING SLAVE.”

— **SHAYKH MUSA ABDULLAH JIBRIL**



THE RULING OF SENDING PEACE AND SALUTATIONS UPON THE PROPHET

The phrase "صلى الله عليه وسلم" is used after mentioning or hearing the Prophet Muhammad's name, Allah’s last and final Messenger. It translates to "May Allah's peace and blessings be upon him."

This is said out of respect and love for the Prophet. The need to say this phrase after the Prophet's name is based on several Ahadith and a direct command from Allah in the Quran. These Ahadith and Quran verse indicates that it is obligatory for every Muslim who hears the Prophet's name to send salutations upon him. The Quran mentions that Allah and His Angels send blessings upon the Prophet, and commands the believers to do the same.

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا

Allah Almighty said: “Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His Angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As Salamu ‘Alaikum).”Allah Almighty said: Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His Angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As Salamu ‘Alaikum).”

— [Surat al- Ahzab: 56]

As for the ruling, in one sitting it is obligatory to say it the first time after mentioning, hearing or reading about the Prophet. Every time he is mentioned after that, in the meeting, it is highly recommended to say صلى الله عليه وسلم (or send peace and salutations upon him) but not obligatory.

- **Every Muslim is obliged (Fardh) to confer Salawaat, blessings, upon the Prophet at least once in their lifetime.**
- **It is a requirement (Waajib) for blessings (Salawaat) to be sent upon the Prophet each time a person hears his honourable name.**

As the Prophet صلى الله عليه وسلم said: "May the person who neglects to send blessings upon me when my name is mentioned in his presence be disparaged."

— [al- Tirmidhi]

- **In an event where the Prophet's name صلى الله عليه وسلم is cited repeatedly, conferring Salawaat only once fulfils the person's obligation. However, sending Salawaat upon the Prophet is still advised each time his name is mentioned.**

Participating in this form of worship brings us nearer to Allah. The Prophet himself صلى الله عليه وسلم has guided us to send salutations upon him. Therefore, this act of worship allows us to receive abundant blessings and provides a way for our sins to be forgiven.

The Prophet صلى الله عليه وسلم said:

"Whoever sends blessings upon me once, Allah will send blessings upon him tenfold and will erase from him ten misdeeds and raise him ten degrees in status."

— [al- Nasaa'i]

Motivation to Send Saluations on Prophet Muhammad ﷺ

Ubayy ibn Ka'b رضي الله عنه said, I said: "O Messenger of Allah, I want to send more blessings upon you (before offering supplication); how much of my supplication should I allocate to that?"

He صلى الله عليه وسلم said: "Whatever you wish." I said: "One quarter?" He صلى الله عليه وسلم said: "Whatever you wish, but if you do more, it will be better for you." I said: "Half?"

He صلى الله عليه وسلم said: "Whatever you wish but if you do more, it will be better for you." I said: "Two-thirds?" He صلى الله عليه وسلم said: "Whatever you wish, but if you do more, it will be better for you." I said: "Shall I make all of my supplication for that?" He صلى الله عليه وسلم said: "Then your worries will be taken care of and your sin will be forgiven."

— [Tirmidhi]

This Hadith primarily serves to motivate individuals to generously offer blessings and peace to the Prophet صلى الله عليه وسلم, recognizing the abundant rewards that come with it.

However, it's important to clarify that this Hadith does not suggest that individuals should solely make Salawaat to the Prophet صلى الله عليه وسلم and refrain from making personal supplications (Duah). This idea would contradict the Prophet's own practise and guidance on different Adiyah for various circumstances, like those recited during prayers, in the morning and evening, and during Istikhaarah, amongst other situations. Individuals are recommended to engage in a multitude of supplications, regardless of whether they are linked to specific circumstances or not.

The Companions رضي الله عنهم أجمعين and those generations that followed did not cease making their own supplications during prayers for the good of this world and the Hereafter. They did this alongside sending blessings to the Prophet. The Hadith underscores the significant rewards associated with salutations upon the Prophet and the high value this act holds. Consequently, it is vital to pay attention to this directive and bear in mind its high rewards and esteemed position in acts of worship.

THE BENEFITS OF SENDING PEACE AND SALUTATIONS UPON THE PROPHET

Imaam Ibnul-Qayyim رحمه الله in his book *"Jalaa·ul-Afhaam fee Fadlis-Salaati was-Salaam 'alaa khayril anaam* صلى الله عليه وسلم", mentions benefits arising from sending Salaat upon Allah's Messenger صلى الله عليه وسلم:

Compliance with the Command of Allah - the Perfect and Most High

> إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ ۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا
>
> Allah Almighty said: "Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His Angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As Salamu 'Alaikum)."Allah Almighty said: Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His Angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As Salamu 'Alaikum)."
>
> — [Surat al- Ahzab: 56]

- Conformity with Him - He the Perfect - in sending Salaat upon him, even though the two forms of Salaat are different. So our Salaat upon him is a supplication and a request, whereas the Salaat of Allah - the Most High - upon him is extolling and ennobling….
- Conformity with the angels in it
- Attaining ten Salawaat from Allah by the person who sends Salaat upon him once
- He is raised by ten levels
- He has ten good deeds written for him
- Ten sins are erased from him
- It is to be hoped that his supplications will be responded to if he precedes it with the Salawaat. So it causes the supplication to ascend to the Lord of creation, when prior to this it was suspended between the Heavens and the Earth.
- It is a means to attain his صلى الله عليه وسلم intercession if it is accompanied by a request for al-Waseelah (a station in Paradise) for him
- It is a means for forgiveness of sins
- It is a cause for Allah to suffice the servant with regard to whatever concerns him
- It is a means for the person to gain nearness to him صلى الله عليه وسلم on the Day of Resurrection

- It is a cause for the fulfilment of your needs
- It is a cause for Allah to send Salaat upon the person, and for the Salaat of His angels upon him
- It is a cleansing and purification for the person
- It is a cause for the Prophet صلى الله عليه وسلم to respond to the one who sends Salaat and Salaam upon him
- It is a cause of good for the gathering, and for its not becoming a source of regret for its people on the Day of Resurrection
- It repels from the person the description of being a miser, if he sends Salaat upon him whenever he صلى الله عليه وسلم is mentioned
- He becomes saved from being supplicated against that his nose should be cleaved in dust, for abandoning it when he صلى الله عليه وسلم was mentioned
- It puts its companion upon the path to Paradise, and it causes the one who abandons it to err with regard to it
- It saves from the stench of a gathering wherein Allah and His Messenger are not mentioned, where Allah - the Most High - is not praised and extolled, and where Salaat is not sent upon His Messenger صلى الله عليه وسلم
- It is a means for the completion of the speech which was begun with praise of Allah and Salaat upon His Messenger صلى الله عليه وسلم
- It takes the servant away from coarseness
- It is a cause for Allah – the Perfect - to bestow favourable praise upon the one who sends Salaat upon him, praising him to the inhabitants of the Heavens and the Earth. This is because the one who sends Salaat upon him is asking Allah to extol His Messenger and to honour, and ennoble him. So recompense conforms to the type of deed, so the one who sends Salaat must in turn receive some form of this
- It is a cause of blessing for the one who sends Salaat, in his self, his deeds, his life, and the means of his welfare. This is because the one who sends Salaat is supplicating to his Lord that He should bless him and his true followers, and this supplication will be answered, and recompense conforms to the deed
- It is a means for his attaining the mercy of Allah since mercy is either the meaning of the Salaat – upon the saying of some; or it is otherwise something necessitated by it, and required from it - upon the correct saying. So the one who sends Salaat upon him must certainly receive mercy
- It is a means for the guidance of the person and for his heart to have life
- Sending Salaat upon him fulfils the slightest part of his right
- It comprises remembrance of Allah and thankfulness to Him, and recognition of His favour upon His servants in sending him. So the one who sends Salaat upon him صلى الله عليه وسلم includes in his Salaat upon him the remembrance of Allah and remembrance of His Messenger
- Salaat upon him from the person is supplication (Duah), and the person's Duah to his Lord

- It is a means to perpetuate his love of the Messenger صلى الله عليه وسلم, and to increase it, and to multiply it; and that is one of the essential fundamentals of Imaan, which it will not be complete without; since the more a servant mentions the one he loves, and remembers him in his heart, and remembers his fine qualities, and those things which instill love of him, then his love of him will increase, and yearning for him will grow, and this will overcome his whole heart. But if he turns away from mentioning him and from thinking of him and of his fine qualities in his heart, then love of him will be reduced in his heart. So there is nothing more pleasing to the one who loves than seeing the one whom he loves, and nothing gives greater pleasure to his heart than mentioning him, and thinking of him and of his fine qualities. So when this becomes strong in his heart, then his tongue will praise and extol him
- Salaat upon him صلى الله عليه و سلم is a cause of his loving that person. So because it is a cause for the one who sends Salaat upon him to increase in love of him, likewise it is a cause for him to love the one who sends Salaat upon him

Disclaimer:

- This book consistently incorporates "صلى الله عليه وسلم" whenever the Prophet's name comes up. The author urges that, for maximum benefit, readers should freely express this phrase even during instances when it isn't explicitly penned but the Prophet صلى الله عليه وسلم is referred to. Doing so allows us to continue extending our peace and blessings to him, honouring him as he should be.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ
وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allah, send Your Salaah (grace, honour and mercy) upon Muhammad and upon his wives and offspring, as You sent Your Salaah upon the family of Ibrahim, and send Your blessings upon Muhammad and upon his wives and offspring, as You sent Your blessings upon the family of Ibrahim. You are indeed Praiseworthy, Most Glorious."

RULE: THERE IS NO ACTION IN THIS RELIGION ACCEPTED UNTIL IT IS STIPULATED WITH TWO BASIC CONDITIONS: SINCERITY FOR THE SAKE OF ALLAH ALONE AND IN ACCORDANCE TO THE WAY TAUGHT BY THE MESSENGER OF ALLAH

Prior to proceeding with this book, or partaking in any action in Islam for that matter, it is essential to firmly and sincerely grasp a crucial principle, which one must accept wholeheartedly and comply with. This principle must be understood, memorised and implanted firmly within our hearts. Only then will one be able to reach the sweet and delightful taste of faith by being able to put Allah and His Messenger before one's own family, friends, self, and desires!

Rule: It is imperative to have sincere devotion to Allah and adhere to the teachings and example of the Messenger Muhammad صلى الله عليه وسلم as outlined in the Sunnah. Allah will not accept any good or righteous action until it is stipulated with two basic conditions which must be fulfilled:

Condition One: Sincerity — Actions must be done for the sake of Allah alone

"*Ikhlas*," which is a sincerity or purity of intention in one's actions demands that every action a person takes should be for the sake of Allah alone, as a form of worship and submission to His Will, not for worldly benefit or desire. Let there be no mistake, it is essential that all actions be performed with utmost sincerity and solely for the sake of pleasing Allah. If an action is done 99.9% for Allah and 0.01% for something else (i.e., fame, wealth, showing off, etc.,) Allah will not accept it! On Judgement Day, Allah will tell those people who did something like that in their worship to go and seek their reward from the partner they associated with Him by doing so! How? Because any act of worship should be done for the sake of Allah alone.

The Messenger of Allah said: "Verily, what I fear most for you is the lesser idolatry. It is showing off. Allah the Exalted will say to them (who show off), on the Day of Resurrection when the people are being rewarded for their deeds: Go to those whom you wished to show off in the world and look for your reward with them."

— [Musnad Ahmad]

It was narrated from Aboo Hurayrah that the Messenger of Allah said: "Religion is sincerity, religion is sincerity (al-Nasihah), religion is sincerity." They said; "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the Imaams of the Muslims and to their common folk."

— [al- Nasaa'i]

The Messenger of Allah صلى الله عليه وسلم said: “Whoever talks about his good deeds (to show off), Allah will expose him (on the Day of Resurrection), and whoever makes a (hypocritical) display, Allah will make a display of him.”

— [al- Bukhari]

Any deed undertaken must be because they sincerely believe it's a command from Allah and they wish to please Him, not because they are seeking anything else other than His pleasure. Otherwise, Allah will expose him and shame him and will make known what he used to conceal.

The Messenger of Allah said: "Actions are but by intention, and every person will get what they intended."

— [al- Bukhari]

This means that the value or merit of an action in the eyes of Allah is largely determined by the intention of the person performing it. The concept of Ikhlas emphasizes the Islamic belief in Tawheed. Every act of worship should be done in acknowledgement of this oneness. If a person performs good deeds for the sake of anything other than Allah—whether it is for societal praise, personal gain, or any other reason — is a form of associating partners with Allah, breaking one's Tawheed Al-Uluhiyyah.

Condition Two: According to the Prophetic Traditions — Sunnat ar- Rasool

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنۡ أَهۡلِ ٱلۡقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ كَيۡ لَا يَكُونَ
دُولَةَۢ بَيۡنَ ٱلۡأَغۡنِيَآءِ مِنكُمۡۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ

Allah Almighty said: “What Allah gave as booty (Fai’) to His Messenger (Muhammad صلى الله عليه وسلم) from the people of the townships, – it is for Allah, His Messenger (Muhammad صلى الله عليه وسلم), the kindred (of Messenger Muhammad صلى الله عليه وسلم), the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.”

— [Surat al- Hashr: 7]

The Prophet صلى الله عليه وسلم is the seal of all the Prophets and Messengers, a beacon of guidance sent to mankind until the Day of Recompense. Allah ordered us to follow him in our worship. So, for example, if I offer prayer all night it's good, you're worshipping your Lord, however, if it was done without Wudoo', it doesn't matter what, it's not accepted. Why? Because you have to follow the Prophet صلى الله عليه وسلم and the guidance Allah sent with him. And the Prophet صلى الله عليه وسلم told us, "Don't offer prayer without Wudoo'." So, you must follow the Prophet in everything you do, you follow the Prophet صلى الله عليه وسلم and the message of Allah, the Quran, and the Sunnah — only then will you be successful.

Say my slaughtering, my sacrifice, all my life is to Allah, all my life, everything I do in this life is for Allah, and my death is for Allah, my prayer, my life, what I do in this life and my death is for the sake of Allah, everything!

قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ

Allah Almighty said: Say (O Muhammad): "Verily, my salaah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)."

— [Surat al- An'aam: 162]

Therefore, following the Messenger of Allah and adhering to his Sunnah is a form of worship. The Prophet صلى الله عليه وسلم said: "You must adhere to my Sunnah and the way of the Rightly-Guided Caliphs who come after me. Adhere to it and cling to it strongly, and beware of newly-invented matters, for every newly-invented matter is an innovation (Bid'ah) and every innovation is a going astray."

— [Aboo Dawood & Tirmidhi]

Allah described obedience to the Prophet صلى الله عليه وسلم as being a part of obedience to Him. He made a correlation of obedience to Him and obedience to the Prophet صلى الله عليه وسلم :

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ

Allah Almighty said: "O you who believe! Obey Allah and obey the Messenger . . ."

— [Surat an- Nisa: 59]

IMPORTANCE OF THE SUNNAH

Scholars have categorised the Sunnah as what has been established by the Prophet صلى الله عليه وسلم of his sayings, actions and/or his tacit approvals.

The importance of adhering to the Sunnah is not only found in many places within the Quran and Sunnah itself but also in the consensus of the best generations.

Imaam al-Shaafi'i said: "I do not know of anyone among the Sahabah and Tabi'een who narrated a report from the Messenger of Allah صلى الله عليه وسلم without accepting it, adhering to it and affirming that this was Sunnah. Those who came after the Tabi'een, and those whom we met did likewise: they all accepted the reports and took them to be Sunnah, praising those who followed them and criticizing those who went against them. Whoever deviated from this path would be regarded by us as having deviated from the way of the Companions of the Prophet رضي الله عنهم أجمعين and the scholars who followed them, and would be considered as one of the ignorant."

The life of the Prophet and the embodiment of his teachings, also known as the Sunnah, are a divine revelation from Allah. His lifestyle was inspired by Almighty Allah making him as an example for all of mankind.

Abdullah ibn 'Amr رضي الله عنه said: "I used to write everything I heard from the Messenger of Allah صلى الله عليه وسلم wanting to memorise it but Quraysh forbade me saying: 'Do you write everything you hear while the Messenger of Allah صلى الله عليه وسلم is a human being who speaks when angry and when pleased?' So I abstained from writing and mentioned that to the Messenger of Allah صلى الله عليه وسلم and he pointed to his mouth with his finger and said: 'Write, for by the One in whose hand my soul rests, nothing but truth comes from it.'"

— [Aboo Dawood]

On the rare occasion when the Prophet صلى الله عليه وسلم was left to make a judgement of his own, and the judgement made was not preferred by Allah, Allah would correct him and this served as a lesson for all of mankind and there is wisdom in this.

The Prophet صلى الله عليه وسلم was chosen by Allah as the final and most blessed Messenger to guide humanity towards the path of righteousness. His entire life serves as a remarkable testimony to Divine guidance, wisdom, and the sheer power of faith. As the embodiment of the Sunnah, his actions, words, and decisions are revered. It encompasses a broad range of aspects, including his teachings, practises, approvals, and his overall way of life which scholars further categorised. It is inextricably linked to the Quran, forming the cohesive framework of our Aqeedah and way of life.

The commandments and moral guidelines revealed in the Quran are further elucidated and exemplified through the Prophet's Sunnah. He lived each day in fervent devotion to Allah, providing exemplary illustrations of how these commandments should be applied in real-life situations.

The Sunnah covers diverse areas including worship rituals, financial transactions, dietary habits, personal hygiene, and overall all spheres of life. Where the Quran is general, the Sunnah is specific, providing the finer details. Furthermore, the Sunnah plays a pivotal role in shaping Islamic jurisprudence. The Sunnah is meticulously studied to derive legal rulings and principles, as the message of the Prophet صلى الله عليه وسلم is a universal message until Judgement Day. The meticulous compilation of the Sunnah ensured the preservation and authentic transmission of this divine legacy from generation to generation, without corruption. Not only preserving the essence of the Prophet's teachings but also enabling the universality of the Prophet's message, allowing all Muslims, of every time (after Muhammad) to navigate through the complexities of modern challenges while remaining rooted in Divine guidance.

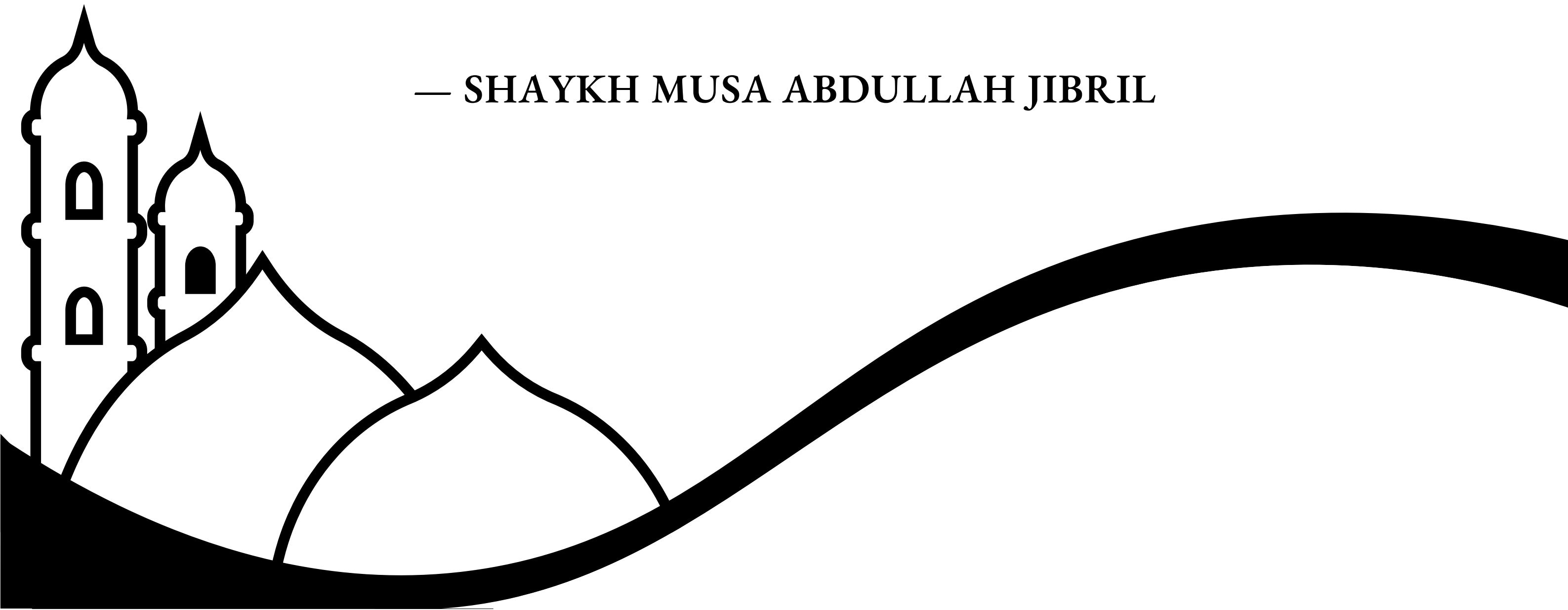
“EVERY INDIVIDUAL STARTS EACH DAY WITH THE WANDERING OF HIS SOUL, EITHER HE IS FREEING IT FROM THE HELLFIRE (I.E., BY OBEYING ALLAH’S COMMANDS, SUCH AS PRAYING, FASTING, DOING GOOD, ETC.), AND IF HE DOES THE OPPOSITE, HE PUTS HIMSELF AND HIS SOUL IN RUINS, IMPLICATES HIMSELF AND LEADS HIMSELF TO RUINATION!

THERE ARE FIVE COMPULSORY PRAYERS WHICH HAVE BEEN APPOINTED AT FIXED STATED TIMES THROUGHOUT THE DAY AND NIGHT. IT IS A DUTY INCUMBENT UPON EVERY BELIEVER TO COME WITH THESE.

THE FIRST THING A PERSON WILL BE HELD ACCOUNTABLE AND CHARGED FOR ON JUDGEMENT DAY WILL BE THE PRAYER, IF THE PRAYER IS INTACT, EVERYTHING ELSE WILL BE GOOD AND LOOKED AT, HOWEVER, IF THE PRAYER IS NOT INTACT THEN EVERYTHING ELSE WILL BE OF NO AVAIL FOR HIM!

IBN MAS’OOD (MAY ALLAH BE PLEASED WITH HIM) NARRATED, THERE ARE FIVE PRAYERS ALLAH PRESCRIBED AND ORDAINED UPON HIS SLAVES, WHOSOEVER COMES WITH THEM, HE DOESN’T NEGLECT ANYTHING OF THEM WITH REGARDS TO ITS RIGHTS, HE HAS A COVENANT WITH ALLAH, ALLAH SAID IT IS A DUTY INCUMBENT UPON US TO HAVE HIM ENTER PARADISE, BUT WHOSOEVER DOES NOT COME WITH THEM OR IS DISRESPECTFUL OR NEGLIGENT TOWARDS ITS RIGHTS, HE HAS NO COVENANT WITH ALLAH - IT’S UP TO ALLAH WHETHER TO FORGIVE HIM OR PUNISH HIM!”

— SHAYKH MUSA ABDULLAH JIBRIL



“PRAY AS YOU HAVE SEEN ME PRAYING” IS A GENERAL HADITH

This is another Qa'idah (rule) in Islam when it comes to worshipping Allah. Indeed it is a very crucial and a beautiful principle in our religion. There is no difference in acts of worship between men and women, all acts are the same unless there is authentic evidence to state otherwise.

In Islam, the act of prayer or "*Salaah*" is a central pillar of faith that is prescribed for both men and women.

The Prophet Muhammad صلى الله عليه وسلم said: "The best of you are those who learn the Quran and teach it."

— [al- Bukhari]

This Hadith applies to both men and women, emphasizing that a deep understanding of and commitment to the faith is required of all Muslims, regardless of gender. In the same way,

The Prophet صلى الله عليه وسلم said: "Pray as you have seen me praying."

— [al- Bukhari]

This is a general saying, and no exception was made. As for some claiming that women pray in a more concealed manner, there is no proof for this, rather the Hadith of the statement was for both men and women, in addition, the best concealment for women is within the privacy of their home.

When it comes to the physical act of prayer, the procedures and rituals are essentially the same for men and women, based on the guidance given by the Prophet. These include postures such as standing, bowing (Rukoo'), prostrating (Sujood), and sitting (Jalsah), as well as recitation of the Quran and other supplications. There is no Quranic verse or authentic Hadith that explicitly differentiates between the procedural aspects of men and women's prayer.

Therefore, any time there is an exception to the general rules, it is explicitly mentioned and outlined in the Shari'ah. For instance, in the case of where to pray. While men are encouraged to pray in Masaajid and in congregation, women have the choice to pray at home or at a Masjid (with a higher preference of them to pray at home).

There are repeated affirmations throughout the Quran that make it clear men and women are equally accountable in their religious duties. For example, in Surah al-Ahzab:

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ
وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ
وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا

Allah Almighty said: "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them, Allah has prepared forgiveness and a great reward."

— [Surat al- Ahzab: 35]

This verse emphasizes that observance of religious duties and the reward that comes alongside it, apply to both men and women equally.

In conclusion, men and women share a fundamental spiritual equality in Islam and this includes the act of Salaah. Differences could occur in external societal roles and responsibilities, but the essence of worship remains the same. With prayer being a direct connection between the believer and Allah, it retains its purity and equality for every believer. The way in which Muslims are to pray can be found in the authentic transmission of the Prophet's Sunnah, wherein he displayed through his statements, actions and tacit approvals the correct way to perform prayer.

THE PRAYER OF WOMEN IS BETTER IN THE CONFINMENT OF HER ROOM

The Prophet صلى الله عليه وسلم said: “A woman’s prayer in her room is better than her prayer in her courtyard, and her prayer in her cabinet is better than her prayer in her room.”

— [Aboo Dawood]

The Messenger of Allah صلى الله عليه وسلم preferred for women to pray in their homes and said that their reward for doing so is greater than their reward for praying in the Masjid.

It was narrated that Umm Humayd the wife of Aboo Humayd al-Saa’idi came to the Prophet صلى الله عليه وسلم and said: *“O Messenger of Allah, I like to pray with you.”*

He replied: “I know that you like to pray with me, but your prayer in your room is better for you than your prayer in your courtyard and your prayer in your courtyard is better for you than your praying in your house, and your prayer in your house is better for you than your prayer in the Masjid of your people, and your prayer in the Masjid of your people is better for you than your prayer in my Masjid.”

— [Narrated by Ahmad]

So she issued orders that a prayer place be prepared for her in the furthest and darkest part of her house, and she used to pray there until she met Allah (i.e., died).”

A’ishah رضي الله عنها said: “If the Messenger of Allah صلى الله عليه وسلم had lived to see how women have started to behave, he would have prevented them [from going to the Masaajid] as the women of the Children of Israel were prevented.”

I said, to ‘Umrah, “Were they prevented?” He said, “Yes.”

— [Sahih al-Bukhari & Sahih Muslim]

Therefore, women should exercise caution while praying in spaces that are not their homes, distancing themselves from areas visible to men. They should avoid offering prayers in public locations when prayer times arrive unless there are no alternative spaces available for prayer.

A’ishah رضي الله عنها reported: “The believing women would pray the dawn prayer with the Prophet, صلى الله عليه وسلم. Then, they would return home wrapped in their mantles; they would not be recognized by anyone.”

— [Sahih al-Bukhari & Sahih Muslim]

FAITH INCREASES WITH GOOD DEEDS AND DECREASES WITH EVIL DEEDS

وَأَنَّ الْإِيمَانَ يَزِيدُ بِالطَّاعَةِ وَيَنْقُصُ بِالْمَعْصِيَةِ

Ahlul Sunnah Wal Jama'ah (the saved sect) believes that faith (Imaan) is not a static condition but rather dynamic, fluctuating based on one's actions. Faith increases with the performance of good deeds, obedience to Allah, and remembrance of Him. Conversely, it decreases with sins, disobedience, and/or neglect of obligatory acts of worship. As a result, one performs good deeds until he reaches a level wherein he is worshipping Allah as though he can see Him (knowing that his Lord can see him). This is the highest degree of faith (Ihsaan - benevolence), and he attains complacency and the sweetness delight taste of faith.

In addition, any act of disobedience to Allah weakens the faith, one can continue to persist in their disobedience until only the weight of an atom or quark of faith remains (the lowest level of faith). However, through sincere repentance and returning to obedience, the faith can be restored, or even become stronger than before.

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُون

Allah Almighty said: “Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

— [Surat al- Nahl: 97]

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ

Allah Almighty said: “But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment.”

— [Surat Ta-Ha: 124]

Therefore, faith is not just an intellectual acknowledgement of Allah's existence. It also includes a believer's deeds, actions, and behaviour. So, a person's good deeds such as praying, fasting, giving charity, maintaining good character, etc., are seen as demonstrations of their faith and serve to strengthen it. This is because Islam is not a secular religion, rather it is a Divine revelation of Allah that paves the way for people to navigate through the testing of worldly life to eternal life. Islam has a comprehensive and just system of law (Shari'ah — the laws of Almighty Allah), which encompasses both laws pertaining to one's own self and the state.

Therefore, Islam is holistic and not limited to spiritual matters alone. It provides a comprehensive way of life that includes guidance on spiritual, personal, social, economic, and political aspects. In essence, Islam is a way of life, providing guidance on virtually all aspects of life, as well as happiness and pleasure. There is no separation of "religion" and "state", Islam is a complete system. This unity of life and religion forms the essence of a truly Islamic lifestyle.

The fluctuation of faith emphasizes the need for ongoing, conscious efforts to maintain and increase one’s Imaan. It's a lifelong journey for every Muslim, marked by sincere efforts to strive for obedience and good deeds.

The Messenger of Allah صلى الله عليه وسلم said: “Whoever among you sees evil, let him change it with his hand. If he cannot do so, then with his tongue. If he cannot do so, then with his heart, which is the weakest level of faith.”

— [Sahih Muslim]

ISLAM UPON THE METHODOLOGY OF THE BEST GENERATION

The righteous predecessors had a clear definition of faith, that should serve as the basis of our understanding of Islam. When Muslims neglect the early (authentic) sources of Islam, the Islam that was understood by the three best generations, misguidance overtakes.

The best generations refer to the early generations of Muslims, considered the most pious and closest to the teachings of Prophet صلى الله عليه وسلم. They either directly experienced the revelation (Sahabah) and had the best understanding of the message of Muhammad (the Sahabah, the Tabi'un and the Tabi' al-Tabi'un) رضي الله عنهم أجمعين.

The Sahabah (Companions of the Prophet): This generation lived during the time of Prophet Muhammad, and they saw or communicated directly with him. They are the first and the highest in rank among Muslims because of their direct contact with the Prophet صلى الله عليه وسلم, they are the initial carriers of the Islamic message and directly experienced the revelation. Many verses were revealed as a direct response to some events, incidents, or questions that took place.

The Tabi'un (students and followers of the Companions): This generation were contemporaries of the Sahabah but did not see the Prophet Muhammad themselves. They are a generation removed from the Prophet but lived with the Companions and directly learned from their teachings. This generation thrived on an Islamic awakening of scholarship, gathering as much knowledge as possible.

The Tabi' al-Tabi'un (Followers of the Followers): This is the generation after the Tabi'un, they learned at the feet of the Tabi'un and played the critical role of categorising and authenticating Islamic knowledge.

The importance of these generations is asserted in the Hadith of the Prophet صلى الله عليه وسلم wherein he said:

"The best people are those living in my generation, then those coming after them (Tabi'un), and then those coming after (the second generation Tabi' al-Tabi'un). These generations' importance comes from being closest to the source of the religion, which is the Prophet's life and teachings. They provide a point of reference for interpreting Islamic teachings and a spiritual and moral standard for Muslims."

— [Sahih al-Bukhari & Sahih Muslim]

وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّـٰتٍ
تَجْرِى تَحْتَهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيم

Allah Almighty said: “And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to al-Madinah) and the Ansar (the citizens of al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”

— [Surat al- Tawbah: 100]

The Sahabah

The significance of referring back to the Salaf, the pious predecessors and acquiring a comprehensive knowledge of the Sahabah, the companions of the Prophet Muhammad رضي الله عنهم cannot be understated. The Salaf, often referred to as the pious predecessors, laid the foundation for Islamic principles and practises, while the Sahabah played a pivotal role in preserving and disseminating the teachings of Islam. This practise helps to ensure the preservation of the core principles and teachings of Islam, as well as to foster a profound understanding of the historical context in which these principles were established.

Therefore, we are required to refer back to the Salaf, and by doing this, individuals gain access to an extensive reservoir of authentic Islamic literature, and most importantly, Islam as understood by the Prophet and his companions. This ensures that the Islamic creed, its beliefs and actions are rooted in authenticity and accuracy. So, first and foremost, referring back to the Salaf enables Muslims to maintain an unwavering adherence to the original teachings of the Prophet صلى الله عليه وسلم.

The Salaf were blessed with proximity to the Prophet صلى الله عليه وسلم during his lifetime, allowing them firsthand access to his wisdom, actions, and teachings. Their exemplary lifestyles, reflecting true piety and devotion to Allah, are a source of inspiration and guidance for succeeding generations. By examining their writings, discussions, and experiences, we gain insight into the essence of Islam in its purest form. A knowledge base grounded in the works and teachings of the Salaf provides a solid foundation for Muslims to navigate through the complexities of life while maintaining a strong connection with Allah and adhering to the Prophet's guidance.

Furthermore, acquiring knowledge about the Sahabah is equally essential in grasping the essence of Islam. The Sahabah were, without a doubt, crucial figures in the early Islamic community.

They stood shoulder to shoulder with the Prophet صلى الله عليه وسلم, learning directly from him and witnessing the application of Islamic principles in practise. Their experiences, interactions, and anecdotes provide unparalleled insight into the development of Islamic thought and practises.

The Sahabah's lives offer invaluable lessons and inspiration for Muslims in all aspects of life, as they were chosen by Allah to accompany the best of creation Muhammad صلى الله عليه وسلم, and lived and experienced the revelation directly. The lives of the Sahabah display the historical context and circumstances under which Islam flourished. The Sahabah played an instrumental role in spreading the message of Islam to diverse regions and societies. The Sahabah exhibited an unwavering commitment to Allah and His Messenger, sacrificing personal comforts and worldly gains for the sake of Islam. Their actions, guided by profound humility, sincere devotion, and selflessness, serve as beacons of guidance for Muslims seeking to emulate their exemplary conduct. A detailed study of their lives enriches our understanding of the challenges they faced and their determination in upholding the principles of justice, compassion, and moral conduct. By delving into the lives of the Sahabah, we are also privy to the personal interactions and relationships they shared with the Prophet صلى الله عليه وسلم. Their close association with the Prophet صلى الله عليه وسلم offers invaluable insights into his character, his manner of worship, and his way of dealing with others. The Sahabah bear witness to his miracles, teachings, and noble conduct, providing us with a unique perspective on his role as the embodiment of the message he delivered.

By referring back to the best generation in their understanding of the revelation, Muslims can ensure that their beliefs and practises align with the authentic teachings of Islam, safeguarding them from deviations and misconceptions. The Sahabah's interpretive insights, personal accounts, and narrations form the foundation of Islamic scholarship, it is without a doubt they were the biggest scholars of this religion.

Therefore, turning to the Salaf for guidance in their interpretation of the Quran and Sunnah ensures avoiding the pitfalls of misinterpretation and misapplication of Islamic teachings. In an era rife with divergent opinions and selective understandings of Islam, seeking knowledge from authentic and reliable sources helps bypass the potential confusion and misrepresentation of Islamic principles. The Salaf scholars laid a solid foundation in understanding the Quran and the Sunnah, the traditions, sayings, and actions of the Prophet Muhammad صلى الله عليه وسلم.

The pious predecessors serve as timeless symbols of righteousness, providing guidance and inspiration for Muslims seeking to lead a life in accordance with the correct Islamic teachings as intended by Allah and His Messenger, safe from the deviation of the deviators, safeguarding their faith. Thus, it is incumbent upon Muslims to immerse themselves in the treasure trove of knowledge left by the Salaf and gain profound insight into the lives of the Sahabah, ensuring the preservation and propagation of true Islamic principles in today's world.

Allah chose the early generations of Muslims and used their lives and teachings to serve as beacons of guidance for generations to come, ensuring the continuity of core authentic Islamic principles and values. The Salaf as-Saalih served as beacons of righteousness and exemplified unparalleled piety, following the footsteps of the Prophet Muhammad صلى الله عليه وسلم. With utmost sincerity and devotion, the Salaf explored and elucidated diverse areas of Islamic knowledge such as theology, jurisprudence, and spirituality, leaving behind an invaluable legacy for generations to come.

Muslims are therefore obligated to follow the way of the Sahabah.

The Prophet صلى الله عليه وسلم said:

“The Jews split up into seventy-one sects, the Christians split up into seventy-two sects and this Ummah will split up into seventy-three sects; all of them are in the Fire except one.”

Someone asked: “Which is that one O Messenger of Allah?

He replied: “Whoever is upon that which I am upon today and my companions."

— [Aboo Dawood & al- Tirmidhi]

Summary

The virtue and importance of the Sahabah (companions of the Prophet Muhammad) in Islam is pivotal

- The Sahabah are praised and honoured in various ways due to their close relationship with the Prophet صلى الله عليه وسلم (their status of being a Sahabah) and their sacrifices for the sake of Islam
- Without the Sahabah's dedication and efforts, Islam would not have spread and thrived
- Muslims have an obligation to love and hold the Sahabah in high esteem, as it is a sign of a person's faith and appreciation for the message of Islam
- Muslims are required to follow the Sahabah's example in matters of belief and practise, as they were the best role models for Muslims to emulate
- Muslims are required to guard against any negative or disrespectful remarks about the Sahabah. The Prophet صلى الله عليه وسلم mentioned them to be the best generation
- Muslims should educate themselves about the lives and contributions of the Sahabah and honour and respect them
- The biggest scholars of this religion ever were the Sahabah themselves, they lived and directly witnessed the revelation

AL-‘IRBAD IBN SARIYAH REPORTED: THE MESSENGER OF ALLAH, PEACE AND BLESSINGS BE UPON HIM, PRAYED WITH US ONE DAY. THEN, HE FACED US AND DELIVERED AN ELOQUENT SERMON THAT BROUGHT TEARS TO OUR EYES AND HEARTS WERE SHAKEN BY IT. IT WAS SAID, “O MESSENGER OF ALLAH, IT IS AS IF THIS IS A FAREWELL ADDRESS. WHAT DO YOU INSTRUCT FOR US?” THE PROPHET SAID, “I ADVISE YOU TO FEAR ALLAH, LISTEN, AND OBEY, EVEN IF AN ABYSSINIAN SLAVE IS PUT IN CHARGE OF YOU. WHOEVER LIVES AFTER ME WILL SEE MANY CONFLICTS. YOU MUST ADHERE TO MY SUNNAH AND THE SUNNAH OF THE RIGHTEOUS, GUIDED SUCCESSORS. HOLD FIRMLY TO IT AS IF BITING WITH YOUR MOLAR TEETH. BEWARE OF NEWLY INVENTED MATTERS IN RELIGION, FOR EVERY NEW MATTER IS AN INNOVATION AND EVERY INNOVATION IS MISGUIDANCE.”

SHAYKH MUSA ABDULLAH JIBRIL

ASH-SHAFA‘I SAID: THE CONSENSUS OF THE SAHABAH & TABI‘EEN, THOSE WHO CAME AFTER THEM & THOSE WHOM WE MET, WAS: FAITH IS WORDS, DEEDS & INTENTIONS. ONE OF THE THREE IS NOT SUFFICIENT WITHOUT THE OTHERS.

Ahlul-Sunnah Wal-Jama’ah believes that faith/belief is of three categories, all of which must be present within a person for their faith to be accepted:

1. Belief in the heart
2. Proclamation of the tongue
3. Actions on the limbs

Ibn Taymiyyah رحمه الله wrote: It is understood that faith is affirmation and not merely belief. Affirmation includes the words of the heart, which is belief, and the actions of the heart, which is compliance.

وَمَعْلُومٌ أَنَّ الْإِيمَانَ هُوَ الْإِقْرَارُ لَا مُجَرَّدُ التَّصْدِيقِ وَالْإِقْرَارُ ضِمْنَ قَوْلِ الْقَلْبِ الَّذِي هُوَ التَّصْدِيقُ وَعَمَلِ الْقَلْبِ الَّذِي
هُوَ الِانْقِيَادُ

Islam stands between the extremism of the Murji’ah (an early sect in Islam that claimed deeds were not essential to faith) and the Kharijites (an early sect that claimed any deficiency in deeds/the committing of major sins was a cause for a Muslim to be excommunicated from Islam). Therefore, Ahlul-Sunnah Wal-Jama'ah stands between the two extremes, that deeds are essential to faith such that a person who never acted at all on their belief in Allah never had faith to begin with, while at the same time, believing that committing sin(s) does not nullify the faith of a Muslim but weakens it. It's essential to note that the intensity of a Muslim's faith correlates with the quantity and quality of their positive deeds, both on an internal and external level.

عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ عُمَيْرِ بْنِ حَبِيبِ رضي الله عنه أَنَّهُ قَالَ الإِيمَانُ يَزِيدُ وَيَنْقُصُ فَقِيلَ لَهُ وَمَا زِيَادَتُهُ وَمَا
نُقْصَانُهُ قَالَ إِذَا ذَكَرْنَا رَبَّنَا وَخَشَيْنَاهُ فَذَلِك زِيَادَتُهُ وَإِذَا غَفَلْنَا وَنَسِينَا وَضَيَّعْنَا فَذَلِك نُقْصَانُه

Umayr ibn Habib رضي الله عنه said: “Faith increases and decreases.” It was said, “How does it increase and decrease?” Umayr replied, “If we remember our Lord and fear him, it will increase. If we are heedless and we forget and we waste our time, it will decrease.”

Summary

According to Ahlul al-Sunnah wal-Jamaa'ah (the people of the Sunnah and the community), faith increases and decreases. Despite the heart being a small piece of flesh, it can contain within it faith equivalent to the size of a mountain and that which is more than that, likewise, it can become smaller than the size of an atom or quark.

- Faith can increase through acts of obedience to Allah and seeking knowledge of religion
- On the other hand, faith can decrease due to committing sins, neglecting religious obligations, and indulging in worldly distractions
- The increase or decrease of faith is not merely a theoretical belief, but it is experienced by individuals in their hearts and actions
- Muslims must continuously strive to increase faith, seek forgiveness for sins, and engage in deeds that please Allah
- It is crucial to avoid destructive behaviours and influences that can lead to the decrease of one's faith

FAITH IN ISLAM CONSISTS OF THREE COMPONENTS: VERBAL AFFIRMATION, BELIEF IN THE HEART, AND PHYSICAL ACTIONS

- VERBAL AFFIRMATION INVOLVES OPENLY DECLARING FAITH IN ALLAH AND HIS MESSENGER MUHAMMAD
- BELIEF IN THE HEART REFERS TO SINCERELY ACCEPTING AND UNDERSTANDING THE PRINCIPLES AND TEACHINGS OF ISLAM
- PHYSICAL ACTIONS INVOLVE PERFORMING OBLIGATIONS AND AVOIDING PROHIBITED ACTIONS ACCORDING TO THE TEACHINGS OF ISLAM
- ALL THREE COMPONENTS ARE NECESSARY FOR TRUE FAITH, AS THEY COMPLEMENT AND REINFORCE EACH OTHER
- THERE ARE NUMEROUS QURANIC VERSES AND AHADITH THAT SUPPORT THE IMPORTANCE OF THESE THREE COMPONENTS IN RELATION TO FAITH
- VERBAL AFFIRMATION, BELIEF IN THE HEART, AND PHYSICAL ACTIONS ARE INTERCONNECTED AND ESSENTIAL FOR A COMPLETE AND GENUINE FAITH IN ISLAM

SHAYKH MUSA ABDULLAH JIBRIL

SOME BENEFITS OF PRAYER

“Salaah” literally means supplication — Duah. The believer in the prayer is asking his Lord, and the prayer deters the believer from committing evil. The prayer teaches you a lot of good things, patience, concentration, organisation, reliance, humility, etc., and it leads you to goodness, giving you peace of mind and tranquillity — notice how you feel after offering prayer!

The Prophet صلى الله عليه وسلم said: “Whosoever maintains or preserves the prayer, to him the prayer will be illumination, a proof and safety for him on the Judgement Day. Whosoever does not preserve the prayer, he will have no illumination, nor can he be saved. In addition, on Judgement Day he will be with Qa’roon, Fir’awn, Hamaan, and Ubey ibn Khalaf – those evil, arrogant, tyrant people — indeed prepared for them is a painful punishment.”

— [Sahih Ibn Hibbaan]

Each sincere prostration (Sujood) comes with a powerful promise — a Divine promise provided by Allah. For every such prostration, a believer not only elevates their spiritual status by one rank within the hundred folds of Paradise that Allah has prepared but is also granted the gift of mercy through the removal of sins from their records — a purifying, redemptive act akin to the cleansing of a stained garment. This means that every prostration performed consciously with thoughtfulness and humility becomes an active means of spiritual and moral elevation. The infinite generosity of Allah ensures that consistent worship when performed with pure intentions, guides the believer towards the zenith of Heavenly rewards in Paradise.

The Messenger of Allah صلى الله عليه وسلم narrated that Allah has prepared one hundred degrees in Heaven, and the distance between each adjacent degree is comparable to the vastness between the Earth and the first Heaven. This emphasizes the unimaginable magnificence of each degree and the extreme bountifulness of Paradise. individuals in Paradise, as per this Divine promise, will gaze upward towards the higher degrees with the same awe and wonder that we observe when we look at the eerily beautiful moon or the twinkling multitude of stars across a darkened night.

— [Bukhari & Muslim]

Every act of prostration is thus a step taken on an elevating spiritual ladder — aiming towards an ascension that spans distances larger than that from Earth to the first Heaven. It's an evocative image that speaks volumes about the overwhelming and limitless Mercy of Allah, a gentle encouragement to immerse oneself fully in prayer and worship as frequently as possible. **Indeed, prayer is the best act of worship one can perform as it requires sincerity and humility before Allah the Almighty.**

This knowledge should beckon every sincere believer to make prostration a regular part of their life and spiritual practise. The promise of elevation (of degree in the Hereafter) and sin cleansing with each prostration should have us embracing this act of humility with eagerness. The path to spiritual ascension and purity lies in our hands, and all we have to do is humble ourselves before Almighty Allah.

The importance of the prayer can be seen in the Hadith in which a man came to the Messenger of Allah صلى الله عليه وسلم and he asked him about the best of deeds.

The Prophet said: “Prayer.”

The man said: “Then what?”

The Prophet said: “Then prayer.”

The man said: “Then what?”

The Prophet said: “Then prayer.” (He said it three times).

The man said: “Then what?”

The Prophet said: “Then Jihad in the way of Allah.”

- Prayer is the last part of religion to be lost, and if it is lost the whole religion is lost. It was narrated that Jabir ibn Abd-Allah رضي الله عنه said, the Messenger of Allah صلى الله عليه وسلم said: “Between a man and Shirk [associating others with Allah] and Kufr [disbelief] there stands his giving up prayer.”

  — [Sahih Muslim]

- Aboo Hurayrah رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم said: “One prayer in this Masjid of mine (i.e. the Masjid in Madinah) is better than a thousand elsewhere, except the sacred Masjid (Makkah).”

  — [Bukhari & Muslim]

- Ubayy bin Ka'b رضي الله عنه reported: There was a man, and I do not know of any other man whose house was farther than his from the Masjid, and he never missed Salaah (in congregation). It was said to him (or I said to him): "If you buy a donkey you could ride it in the dark nights and in the burning sand." He said: "I do not like my house to be by the side of the Masjid, for I (eagerly) desire that my steps towards the Masjid and back from it should be recorded when I return to my family." Upon this Messenger of Allah صلى الله عليه وسلم said: "Allah has granted you all the rewards for you." Another narration says: "You will get the reward for what you have anticipated.”

  — [Sahih Muslim]

- Aboo Dharr رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said: "The Earth has been made for me purifying and as a Masjid (place for prayer)."

  — [Bukhari & Others]

- Allah's Messenger صلى الله عليه وسلم said: "The most burdensome prayers for hypocrites are the ‘Ishaa and the Fajr prayers and if they knew what (rewards) these (prayers) contain, they would have come to them (in the Masaajid), even though they had to crawl on their knees."

  — [Bukhari & Muslim]

- A'ishah رضي الله عنها (Umm al-Mu'mineen) narrated that the Prophet صلى الله عليه وسلم said: "Any person who offers prayer at night regularly but (on a certain night) he is dominated by sleep will be given the reward of praying. His sleep will be almsgiving."

  — [Sunan Abi Dawood]

- Uthmaan ibn ‘Affan رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said: "Whoever attends ’Isha (prayer) in congregation, then he has (the reward as if he had) stood half of the night. And whoever prays ‘Ishaa and Fajr in congregation, then he has (the reward as if he had) spent the entire night standing (in prayer)."

  — [Sahih Muslim]

- 'Ubaadah ibn as-Saamit رضي الله عنه said: I heard the Messenger of Allah صلى الله عليه وسلم say: “There are five prayers that Allah has prescribed for His slaves. Whoever comes with them, not having missed any of them out of recognition of their importance, has a promise from Allah that He will admit him to Paradise. Whoever does not come with them does not have a promise from Allah; if He wills He will punish him, and if He wills He will admit him to Paradise.”

  — [Sunan Ibn Majah]

- Hanzalah al-Kaatib رضي الله عنه said: I heard the Messenger of Allah صلى الله عليه وسلم say: “Whoever regularly offers the five daily prayers, with their bowing, prostration and Wudoo’, offering them on time, and realises that they are truly prescribed by Allah, will enter “Paradise” or “Paradise will be his due.”

- Aboo Darda رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said: “There are five, whoever comes with them, whilst having faith, will enter Paradise: whoever regularly offers the five daily prayers, with their Wudoo’, their bowing and prostration, offering them on time, and fasts Ramadan, and goes on Hajj to the House (the Ka‘bah), if he is able, and gives Zakah willingly, and renders back trusts.”

- Mu’aadh ibn Jabal رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: “Shall I not tell you of the head of the whole matter and its pillar and top?” I [Mu’aadh] said, “Yes, O Messenger of Allah.” He said, “The head of the matter is Islam, its pillar is prayer and its top is Jihad.”

  — [al-Tirmidhi]

- Narrated from Aboo Hurayrah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "What do you think if there was a river by the door of any one of you and he bathed in it five times a day, would there be any trace of dirt left on him?" They said, "No trace of dirt would be left on him." He said, "That is like the five daily prayers, by means of which Allah erases sin."

  — [Bukhari & Muslim]

- Allah warns those who cause their prayers to be lost by saying:

  فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا

  Allah Almighty said: "Then, there has succeeded them a posterity who have given up as-Salaah (the prayers) [i.e. made their Salaah (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell."

  — [Surat Maryam: 59]

- Aboo Hurayrah رضي الله عنه said, I heard the Messenger of Allah صلى الله عليه وسلم say: "The first deed for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is good then he will have prospered and succeeded, but if it is bad then he will be doomed and have lost. If anything is lacking from his obligatory prayers, Allah will say: 'Look and see whether My slave did any voluntary prayers, and make up the shortfall in his obligatory prayers from that.' Then all his deeds will be dealt with likewise."

  — [al-Tirmidhi]

- Aboo Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said: "The reward of the prayer offered by a person in congregation is twenty-five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the Masjid with the sole intention of praying, then for every step he takes towards the Masjid, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allah's Blessings and Allah's forgiveness for him as long as he is (staying) at his Musalla. They say, 'O Allah! Bestow Your blessings upon him, be Merciful and kind to him.' And one is regarded in prayer as long as one is waiting for the prayer."

  — [Sahih al-Bukhari]

- Aws bin Aws رضي الله عنه narrated: Allah's Messenger صلى الله عليه وسلم said to me: "Whoever performs Ghusl on Friday, and bathes completely, and goes early, arriving early, gets close and listens and is silent, there will be for him in every step he takes the reward of a year of fasting and standing (in prayer)."

  — [al-Tirmidhi]

- Aboo Hurayrah رضي الله عنه said that the Prophet صلى الله عليه وسلم said: “A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer.” Aboo Hurayrah added: "If you wish, you can recite: 'Verily! The recitation of the Quran in the early dawn (Morning prayer) is ever witnessed (attended by the angels of the day and the night).’”

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا

— [Sahih al-Bukhari]

Mu’aadh ibn Jabal رضي الله عنه said, I said: “O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire.”

He صلى الله عليه وسلم said: “You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the Zakat; fast in Ramadan; and make the pilgrimage to the House.” Then he صلى الله عليه وسلم said: “Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night.”

Then he صلى الله عليه وسلم recited:

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ
فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ

Allah Almighty said: “[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah’s cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.”

— [Surat al- Sajdah: 16]

Then he صلى الله عليه وسلم said: “Shall I not inform you of the head of the matter, its pillar and its peak?” I said: “Yes, O Messenger of Allah.” He صلى الله عليه وسلم said: “The head of the matter is Islam, its pillar is the prayer and its peak is Jihad.” Then he صلى الله عليه وسلم said: “Shall I not tell you of the foundation of all of that?” I said: “Yes, O Messenger of Allah.” So he took hold of his tongue and said: “Restrain this.” I said: “O Prophet of Allah, will we be taken to account for what we say with it?” He صلى الله عليه وسلم said: “May your mother be bereaved of you, O Mu’aadh! Is there anything that throws people into the Hellfire upon their faces — or on their noses — except the harvests of their tongues?”

— [40 Hadith an-Nawawi & al-Tirmidhi]

MERITS OF THE PRAYER

- The Prophet صلى اللّٰه عليه وسلم said: "When you maintain the prayer and do it the right way, it will go as illumination to Allah and make Duah for you:

"O Allah protect him as he protected me!"

Likewise, if he doesn't perform it correctly, with no tranquillity, the prayer will make Duah against him:

"O Allah lose him as he lost me (i.e., he destroyed me, didn't manage me right, O Allah, do the same to him)!"

So when you offer prayer you must have knowledge of it, offer it correctly and with tranquillity. Allah will put His face facing yours until you turn away, then Allah will order for a partition to come down in between!

- When Umar Ibn al-Khattab was Amir al-Mu'mineen رضي اللّٰه عنه he was leading the prayer when he was stabbed, which eventually led to his death. He was bleeding to death but his only concern amidst all that was the prayer. After he was stabbed he reached a point where he was no longer able to continue to lead it, so he pulled one of the companions from behind him to continue — that's because of the importance of the prayer! He didn't want anyone to break the prayer despite being stabbed, his only concern was for the prayer to continue. Then, every once in a while, he would faint due to the severity of his bleeding, and then regain consciousness. This happened several times, each time he got up he would ask: "Did the people offer prayer?! Was the prayer completed?!"

When they replied in the affirmative, he said: "There is no luck in Islam, no share in Islam to anyone who abandons the prayer." Then he asked for water to be brought to him, he made Wudoo' undeterred by his heavily bleeding wounds رضي اللّٰه عنه, and offered prayer.

- Likewise, when the Prophet صلى اللّٰه عليه وسلم was on his deathbed, every time he'd faint he would wake up and ask about the prayer. He would say, "The prayer, the prayer — preserve the prayer/take care of the prayer!" That was during his death.

- When the Prophet was on his death bed صلى اللّٰه عليه وسلم, Ali Ibn Abi Taalib (the cousin of the Prophet) and al-Abbas (the uncle of the Prophet) رضي اللّٰه عنهم اجمعين held him on each side and took him to the Masjid so he could offer the prayer, this is when the Prophet was on his deathbed and in immense pain! That's the Prophet!

The Prophet is our excellent example, we should follow him as Allah said:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Allah Almighty said: "Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.'"

— [Surat Ali- Imran: 31]

And there's another verse:

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

Allah Almighty said: "And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)"

— [Surat al- Hashr: 7]

- Ibn Mas'ood رضي الله عنه reported, I asked the Messenger of Allah صلى الله عليه وسلم "Which action is dearest to Allah?" He صلى الله عليه وسلم replied: "Performing as-Salaah (the prayer) at its earliest fixed time."

  — [Bukhari & Muslim]

On the Day of Judgment, Allah's first assessment of humans will be based on their prayers. The state of one's prayers is directly reflective of the person's character and ultimate standing. Insufficient prayers can lead to perilous consequences!

However, we often fall short of offering complete prayers due to distractions. Therefore, we do not receive the full reward for the prayers we offer. The Prophet صلى الله عليه وسلم elaborated, suggesting that a person might only get credit for a fraction of the prayer due to lapses in concentration and presence. The devil introduces these distractions, interrupting the prayer, and reducing the resulting reward. When such shortcomings occur, Allah will assess if the individual has partaken in additional voluntary prayers to compensate. If such additional prayers are found, they will serve to complete the lacking obligatory prayers.

Successful prayers carry their own blessings – each prayer offered sincerely implores Allah on your behalf, seeking His protection as a reward for your devotion to prayer.

The severity of neglecting prayer is unparalleled. Without prayer, there is no redemption or second chances. The prayer has the utmost priority, after bearing witness to the Shahadah!

Several Ahadith underscores the importance of prayer and outlines the gigantic reward for it:

- People who offer two voluntary Rak'ahs before Fajr, conduct the Fajr prayer, and then depart from the Masjid will be among the virtuous ones and embrace the favour of the Most Merciful. Protection from Allah is granted to those who undertake the morning prayer. For those who miss the morning prayer, the Shaytaan urinates in their ear, symbolizing disgrace and negligence.

The value of the voluntary two Rak'ahs prayer in the morning surpasses all worldly possessions and pleasures.

- In addition, the Prophet صلى اللّٰه عليه وسلم provided hopeful words for those who travel to the Masjid in darkness for prayers (referring to Fajr and 'Isha), promising them a brilliant, celestial light on the Day of Resurrection.

Steadfastness in Salaah

Those who steadfastly maintain the five daily prayers will find them as a beacon of light on the Day of Judgment. As you traverse the bridge over the hellfire on that fateful day, this light is what you'll need. The brighter your light, the swifter your passage. Your prayers are that very illumination to guide you across the perilous bridge over hellfire. Furthermore, they stand as tangible evidence of your faith and offer salvation on the Day of Resurrection. When crossing this bridge above the blazing flames of hell, some cross as quickly as the blink of an eye, with faces radiant as the full moon on a cloudless night. Each prayer is an opportunity to beseech Allah to include us among these fortunate individuals. The bridge over hell is as sharp as a sword and as fine as a hair strand. Some people progress only by crawling, with some only managing a few strides before falling into the scorching fire below.

Moreover, there are hooks along this passage. Some individuals might be ensnared by these hooks and dragged down. We implore Allah's protection against this frightful predicament.

Your spiritual illumination relies heavily on your faith; the luminosity to cross the bridge mirrors your worldly deeds. The more virtuous your actions in this life, the faster you'll proceed. "On that day, you will see the faithful men and women with their lights shining ahead of them and on their right."

Conversely, the hypocrites will only possess a faint, flickering light at their feet, hindering their crossing. They'll cry out to the true believers, recounting the times they worshipped alongside them in the world. On that day, the hypocrite men and women will say to those who believed: "Wait for us that we may borrow from your light!" But alas, they'll tumble into the fire. We beseech Allah to guard us from such a destiny.

يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ
خَـٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
يَوْمَ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلْمُنَـٰفِقَـٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ
بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَـٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ
يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا۟ بَلَىٰ وَلَـٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ
وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ

Allah Almighty said: “On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! On the Day when the hypocrites men and women will say to the believers: “Wait for us! Let us get something from your light!” It will be said: “Go back to your rear! Then seek a light!” So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.” (The hypocrites) will call the believers: “Were we not with you?” The believers will reply: “Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah.”

— [Surat al- Hadid: 12]

- You repeatedly sin and hence endure self-inflicted wounds. Yet, each time you pray, your transgressions are washed away, just like the heat from a burn is cooled by water.

- You burn yourself, you burn yourself, you burn yourself (i.e., you commit sin), then you pray, and when you offer the prayer, it will extinguish it. Each time you pray, your transgressions are washed away, just like the heat from a burn is cooled by water.

- There are five prayers Allah enjoined upon you, whosoever preserves their ablution (makes Wudoo’), then offers them on time, preserves them and takes care of them (i.e., performs it correctly), Allah makes it a duty upon Himself, a pledge, a covenant to take him to Paradise. But the one who doesn't, Allah has no covenant with him.

- Prayer is the greatest act of devotion. Anyone wishing to amplify their devotion can do so by investing more of their time in prayer. Take, for example, a mountain of gold, free to all to take what they will — you would take as much as you possibly could until it's gone. This same concept applies to prayer, Salaah! However, the value of Salaah is beyond measure compared to gold! Gold provides comfort and luxury in this life, but prayers protect your afterlife. There's absolutely no comparison between the two.

The value and friendship prayer provides can be seen in the Hadith of Rabi'ah, one of the Prophet's companions رضي الله عنه. He shared an intimate bond with the Prophet صلى الله عليه وسلم assisting him in preparing his ablution (Wudoo') water. Whenever the Prophet صلى الله عليه وسلم wished to make Wudoo', he would find that Rabi'ah had already arranged everything necessary for him. In recognition of Rabi'ah's efforts, the Prophet wanted to compensate him for that. The Prophet صلى الله عليه وسلم told Rabi'ah to make a request. In response, he asked the Prophet for his companionship in Paradise. The Prophet asked Rabi'ah if he had any other requests, but that was all Rabi'ah wanted. He was then told, "Then aid me in achieving this for you by dedicating yourself to frequent prostrations i.e., offer prayer."

— [Sahih Muslim]

This example illuminates the enlightened perspective of men of those times — they hankered after noble aspirations! Rabi'ah didn't yearn for palatial life, wealth, or a spouse. His sole aspiration from the Prophet صلى الله عليه وسلم was his association in Paradise. May Allah be pleased with all his companions.

The act of prayer, especially prostration, serves as an ethereal conduit, drawing you ever closer to your Creator, Allah Almighty. A consistent focus on prayer symbolises aligning oneself with nurturing a proximity to Allah. Prostration, in particular, is a position of ultimate surrender, submission, and humility before Allah. It reflects a profound reverence, a wholehearted acceptance of our modest place within Allah's grandeur. During prostration, one essentially kneels before Allah, touching the ground with the most honourable part of the body— the forehead. This act signifies your willingness to diminish your ego, kneeling with full humility and submission.

Moreover, engaging in frequent and sincere prayer, punctuated by prostrations, is more than just a pathway to closeness with Allah. It is also a way to immerse oneself in His boundless love. As the love of Allah envelopes you, it serves as a wellspring of strength, patience, peace, and joy, fortifying you against life's trials and tribulations. Think about it: Who wouldn't yearn for the affection and proximity of the All-Powerful, the Source of all blessings, the Bestower of all grace? And the beauty of it all lies in its accessibility— all it requires is mere minutes of devoted, sincere acts of goodness like praying and prostrating, the rewards of which far exceed the investment.

- It is reported that the Messenger صلى الله عليه وسلم said that Allah said: "The first of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost."

— [al-Tirmidhi & Others]

So whosoever does not preserve them and discards their rights, then he has no covenant with Allah to be protected from the hellfire.! How evil is that destination?!

- Ibn Mas'ood رضي الله عنه reported: "I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or a sick man, but if a sick man could walk between two persons (i.e., with the help of two persons with one on each side) he would come to prayer.

— [Sahih Muslim]

URWAH IBN ZUBAIR: INDEED IN THE REMEMBRANCE OF ALLAH DO HEARTS FIND EASE

Urwah Ibn Zubayr was a distinguished Tabi'ee (which refers to the successors of the Sahabah), and an esteemed scholar of Hadith. Born in the second last year of Umar Ibn al-Khattab's caliphate in 22AH, he passed away in 94AH. He was the son of az-Zubayr ibn Awwam, who was among the ten individuals given the glad tidings of Paradise. His mother, Asma, was the daughter of Aboo Bakr. This made his aunt A'ishah (the Mother of the Believers), a significant figure in his life from whom he gained immense knowledge.

He also learnt from Ali bin Abi Talib, Abdur-Rahman bin Awf, Zaid bin Thaabit, and Aboo Ayyub al-Ansaari, along with many other Sahabah. These interactions served to enrich his knowledge, ultimately leading him to be one of the seven prominent Fuqahaa' (scholars of Islamic Jurisprudence), of Madinah. These scholars were heavily relied upon by the people for their knowledge and understanding of Islamic law, crucial in the development of Islamic sciences رضي الله عنهم أجمعين.

Urwah ibn Zubayr was summoned to Damascus by the Khalifah, al-Waleed bin Abdul-Malik – the sixth Khalifah of Banu Umayyah. Urwah, accompanied by his extraordinarily handsome eldest son Muhammad, dressed splendidly for the occasion, arrived in Damascus. Impressed by Muhammad's looks, al-Waleed praised him, saying, "This is how the Quraysh youth should look!" However, this unintentionally cast an evil eye.

Before their departure, Muhammad fell ill and was tragically trampled to death by a horse in the stable as he admired the Khalifa's magnificent horses. No sooner had Urwah grieved and buried his son when a severe infection — gangrene — set in his foot. The infection spread swiftly and alarmingly, prompting al-Waleed to seek the best medical attention possible.

Upon examination, the physicians arrived at a disturbing conclusion: the infected leg needed to be amputated to save Urwah's life. Faced with no alternative, Urwah consented to the procedure. As the surgeon prepared to perform the amputation, he suggested that Urwah have an intoxicant to alleviate the severe pain. However, Urwah declined, refusing to violate his religious principles even during such a traumatic time.

The doctors then advised a tranquillizer, to which Urwah protested, wishing to consciously endure the pain and seek Allah's reward for his suffering. As the surgeon prepared to make the incision, a group of men approached them. Taken by surprise, Urwah inquired, "Who are these people?"

Urwah was informed, "These individuals have been summoned to restrain you, for fear that extreme pain might make you impulsively retract your leg, leading to potential harm."

However, Urwah rebuffed them, stating, "Send them away! I am certain that my Dhikr (the remembrance of Allah) and Tasbeeh (glorification of Allah) will suffice instead."

As the surgery commenced, the surgeon initially excised flesh with a scalpel and proceeded to the bone with a saw. During this painful ordeal, all Urwah could manage were the words 'Laa ilaaha illAllah (none is worthy of worship except Allah)' and 'Allah-hu-Akbar (Allah is the Greatest)', persisting with these chants until the leg was finally detached.

Following the amputation, scorching oil was poured on his wound using an iron ladle to stanch the bleeding and seal the wound. This intense procedure caused Urwah to faint and fall into a deep sleep that rendered him unable to perform his regular Quran recitation that day—an unprecedented occurrence.

When he finally regained consciousness, he asked for his severed leg, kissed it, and solemnly declared, rotating it in his hand: "I swear by He who enabled me to mount you, never did I utilise you to tread upon a place of sin or a place Allah would find inappropriate."

Subsequently, he instructed that his amputated limb should be cleansed, fragranced, swathed in cloth, and burried in a Muslim cemetery. Urwah was then transported to his hometown, Madinah. There he was welcomed by a large gathering of townspeople and family. Addressing them, he said calmly:

"Do not be disconcerted by my condition. Allah graced me with four sons, took one away, and let me keep three; thus, praise is intimately His. Similarly, Allah gifted me four limbs, took one away, and let me keep three; thus, praise is to Him. I assure you, by Allah, if He has reduced a small portion from me, He has left me with plenty. If He tested me once, He has forgiven me multiple times."

His devotion was such that he would not feel the pain whilst engaged in the remembrance of Allah due to his immense engagement and concentration. This is an exemplification of a true believer, one who immerses himself fully in worship, even effectively reducing the perception of physical pain.

Many people came from the scholars and leaders to offer their condolences to 'Urwah, but of the best words given were those of Ibrahim bin Muhammad bin Talha رحمه الله when he said: "Receive the glad tidings! O Aboo Abdullah (Father of Abdullah) one of your limbs and one of your sons has preceded you to Paradise… and behind that which has gone, the others shall follow In shaa Allah (Allah willing)… and Allah has caused to remain for us from you that which we are in need of and that which we cannot do without, and that is your knowledge, your understanding and your opinion… May Allah continue to benefit us with it."

This illustrates the pleasant and calming nature of Salaah. To the believers, prayer is never a burden. Observe their faithfulness, and how they persevered in their prayers! Even amidst the suffering from illness, they would rely on the support of two men to drag them to the congregational prayer, just to participate in it. Their love for prayer was profound. This is a stark contrast to those without faith who often experience restlessness and a lack of peace. Unlike them, believers attain a serene mindset, and they taste the sweetness and delight taste of prayer.

Their belief in the singularity of Allah, in line with Islamic monotheism, grants their hearts tranquillity and pleasure during the remembrance of Allah. Such remembrance serves as an internal and external tranquillizer for distressed souls, encapsulating mental peace with the goal of achieving calm both inwardly and outwardly. This is the key to experiencing the sweetness and delight of faith.

ٱلَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ

Allah Almighty said: “Those who believe (in the Oneness of Allah – Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest.”

— [Surat al- Ra’d: 28]

HOW MANY TIMES DO YOU MEET AND SEE ALLAH?

The slave will have three different meetings with Allah:

1. Every single day when the slave stands before Allah in his prayer
2. When the person dies and the soul goes back to Allah
3. On the Judgement Day

On the Day of Judgement, the righteous believers will meet Allah on so many occasions. Some faces on that day will be pitch black and covered with dust stains, they are the people of hellfire.
Some faces will be bright and radiant, they are the people of paradise, and they will be looking at their Lord.

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ

إِلَىٰ رَبِّهَا نَاظِرَةٌ

Allah Almighty said: “Some faces that Day shall be Nadirah (shining and radiant).

Looking at their Lord (Allah)”

— [Surat al- Qiyamah: 22-23]

In paradise the believers will meet Allah a lot — they will see His face. That will be the greatest moment ever, even better than entering paradise!

لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

Allah Almighty said: “There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic).”

— [Surat al- Qaaf: 35]

This verse is a description of the rewards that await the righteous in paradise, notably those who have held firm belief in Allah and led their lives in accordance with His commandments. The first part, "There they will have whatever they wish," is seen as a promise of happiness and contentment given to those in paradise by Allah. The rewards are inherently delightful, and they are without limits (dependent upon one's level in paradise). Whatever a person may desire in paradise, they will be granted, and this encompasses all kinds of pleasure, happiness, joy, and satisfaction that one might wish for.

In the second part of this verse, "and with Us is more," the Mufasireen said the "more" in this context pertains to the pleasure of seeing Allah, which is deemed the most sublime joy of heaven, surpassing all other pleasures.

There is a narration in Sahih Muslim, where Prophet صلى الله عليه وسلم said: "When the inhabitants of Paradise enter Paradise, Allah, Blessed and Exalted is He, will ask: 'Do you want Me to give you anything more?' They will reply: 'Have You not made our faces whiter? Have You not entered us into Paradise and saved us from the Fire?!'"

The Messenger of Allah صلى الله عليه وسلم said: "Do you overlook a crowd to see the full moon? Do you overlook a crowd to see the sun?" They said "no." The Prophet صلى الله عليه وسلم said: "Verily, you will see your Lord just as you see the full moon and you will not need to overlook a crowd to see him."

— [Sahih al-Bukhari & Sahih Muslim]

Ibn Taymiyyah رحمه ٱللَّٰه said: "ad-Daaraqutni narrated with a Sahih Isnaad from Ibn al-Mubaarak: al-Mas'oodi told us, from al-Minhaal ibn 'Amr, from Aboo 'Ubaydah, from Abdullah ibn Mas'ood, who said: 'Hasten to Jumu'ah, for verily Allah will appear to the people of Paradise every Friday when they gather at a sand hill of camphor, and their closeness to Him will be commensurate with the degree to which they hastened to Jumu'ah in this world.'" Then he listed a number of Isnaads for it, then he said: "This that Ibn Mas'ood told us is something that he could only know from a Prophet or from someone who took it from a Prophet. Thus it is known that Ibn Mas'ood took it from the Prophet صلى الله عليه وسلم, and it is not possible for him to have taken it from the People of the Book..."

Jareer ibn Abd-Allah رضي ٱللَّٰه عنه said: We were sitting with the Prophet صلى الله عليه وسلم, looking at the moon on the night of the fourteenth (of the month). He said: "You will see your Lord with your own eyes just as you are looking at this (moon), without any doubt that you are seeing Him."

— [Bukhari & Muslim]

Aboo Musa narrated that the Prophet صلى الله عليه وسلم said: "Two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them. And there will be nothing between the people and their seeing their Lord, may He be blessed and exalted, except the veil of pride concealing His Face in the Paradise of 'Adan."

— [Bukhari & Muslim]

Anas ibn Malik رضي ٱللَّٰه عنه said: The Messenger of Allah صلى الله عليه وسلم said: “Jibreel came to me with something like a white mirror in his hand, on which there was a black spot. I said: ‘What is this, O Jibreel?’ He said: ‘This is Jumu‘ah (Friday); it is the master of days and we call it *Yawm al-Mazeed* (the day of more i.e., Surah Al-Qaaf Verse 35]).’ I said: ‘O Jibreel, what does “more” mean?’ He said: ‘That is because your Lord has allocated a valley in Paradise that is more fragrant than white musk. When Friday comes, among the days in the Hereafter, the Lord, may He be blessed and exalted, will descend from His Throne *(‘Arsh)* to His *Kursi*, and the *Kursi* will be surrounded with seats of light on which the Prophets will sit. These seats will be surrounded with footstools of gold on which the martyrs will sit. The people of the chambers will come down from the chambers and sit on sand hills of musk, and those who sit on the sand hills will not think that those who sit on the footstools and seats are any better off than them. Then the Owner of Majesty and Honour will appear and say: ‘Ask of Me.’ They will say: ‘We ask for Your good pleasure, O Lord.’ He will say: ‘It is because I am pleased with you that you are in My Paradise, and you are honoured.’ Then He will say (again): ‘Ask of Me.’ They will say all together: ‘We ask for Your good pleasure.’ He will ask them to testify that He is pleased with them. Then He will say (once more): ‘Ask of Me,’ and they will ask of Him until each one of them is finished. Then He will grant them that which no eye has seen, no ear has heard, and it has not crossed the mind of any human.”

It was also narrated by Ibn Abi’d-Dunya in Sifat al-Jannah via another Isnaad; he added:

“… There is nothing that they are more eager for than Friday; the more they gaze more upon their Lord, the more they will increase in honour.”

— [At-Tabaraani narrated in al-Mu’jam al-Kabeer]

Nearly thirty of the Prophet's companions رضي الله عنهم أجمعين narrated Ahadith regarding seeing Allah in the Hereafter. Anyone who learns these Ahadith will possess definitive knowledge that they are the clear words uttered by the truthful Messenger Muhammad صلى الله عليه وسلم. Consequently, anyone asserting that no one will see Allah in the afterlife is denying the Quran and the Divine message brought by Allah's Messengers. Denying any verse of the Quran is disbelief.

كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ

Allah Almighty said: “Certainly, on that Day, they (wrongdoers) will be screened from seeing their Lord.”

— [Surat al- Mutaffifoon: 35]

THE WEALTHIEST IN THIS WORLD

The individual with the utmost wealth on Earth is the devout believer, the one who faithfully submits to the early morning Sunnah prayer. This prayer, as expressed by the Prophet صلى الله عليه وسلم, is of greater value than all the worldly possessions combined.

This amplifies the richness of those who have committed to this prayer for decades - visualize the accumulated worth of fifty years and beyond of unbroken morning prayers!

Now, think of the mandatory prayers. If the blessings attained through the voluntary Sunnah prayers are so immense, then the rewards awaiting the mandatory prayers are beyond our human comprehension — they're ineffable and astonishing in their enormity. It surely surpasses our understanding!

The devoted believer wouldn't trade a single 'Asr prayer prostration for countless Earthly treasures, for they understand its spiritual value is significantly higher. This is the Divine wisdom imparted by Allah, guiding those whom He chooses.

Contrarily, there are some who are ready to forsake it for a mere pittance. They may identify as Muslims, but they've been beguiled by Shaytaan. Once Allah causes someone to lose their path, there are no alternative sources of guidance for them!

The believer's richness is ineffable, and viewed differently from person to person. Therefore, strive to be among those in the foremost category, meticulously observing timely, obligatory, and supererogatory prayers, for praying brings enlightenment to your life and helps hasten your journey over the bridge that spans hellfire.

This bridge, sharper than the edge of a sword and more slender than a hair strand, extends for the equivalent of one hundred and fifty thousand Earthly years. It's the illumination garnered from your prayers and virtuous deeds that provide the essential support to traverse this bridge.

THE MERCY OF ALLAH UPON THE NATION OF MUHAMMAD

Aboo Dharr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said: "While I was at Makkah the roof of my house was opened and Jibreel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest Heaven, when I reached the nearest Heaven, Jibreel said to the gatekeeper of the Heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibreel answered: 'Jibreel.' He asked, 'Is there anyone with you?' Jibreel replied, 'Yes, Muhammad is with me.' He asked, 'Has he been called?' Jibreel said, 'Yes.' So the gate was opened and we went over the nearest Heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Jibreel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second Heaven and he (Jibreel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first Heaven had said and he opened the gate.

Anas said: "Aboo Dharr added that the Prophet صلى الله عليه وسلم met Adam, Idris, Musa, Isa and Ibrahim, he (Aboo Dharr) did not mention on which Heaven they were but he mentioned that he (the Prophet صلى الله عليه وسلم) met Adam on the nearest Heaven and Ibrahim on the sixth Heaven."

Anas said, "When Jibreel along with the Prophet صلى الله عليه وسلم passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet صلى الله عليه وسلم asked, 'Who is he?' Jibreel replied, 'He is Idris.'"

The Prophet صلى الله عليه وسلم added: "I passed by Musa and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibreel, 'Who is he?' Jibreel replied, 'He is Musa.' Then I passed by Isa and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibreel replied, 'He is Isa.' Then I passed by Ibrahim and he said, 'Welcome! O pious Prophet and pious son.' I asked Jibreel, 'Who is he?' Jibreel replied, 'He is Ibrahim.' The Prophet صلى الله عليه وسلم added, 'Then Jibreel ascended with me to a place where I heard the creaking of the pens.'"

Ibn Hazm and Anas bin Malik said the Prophet صلى الله عليه وسلم said: "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Musa who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Musa said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Musa again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested further reduction and half of it was reduced. I again passed by Musa and he said to me: 'Return to your Lord, for your followers will not be able to bear it.' So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Musa and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Jibreel took me till we reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its Earth was of musk."

— [Sahih al-Bukhari]

KNOW, IT COMES SECOND AFTER THE ONENESS OF ALLAH!

Everything was enjoined upon the Prophet صلى الله عليه وسلم on this Earth, Jibreel used to come and inspire everything to the Prophet, such as the Quran, Zakah, fasting, Hajj, etc., all the duties were ordained upon him on this Earth **except** for the prayer.

When Allah wanted to enjoin the prayer upon the Prophet صلى الله عليه وسلم, He called upon him. When he ascended to the Heavens Allah enjoined fifty prayers specially upon him.

When Allah enjoined it upon the Prophet صلى الله عليه وسلم, on his way down, in the sixth Heaven he met Musa عليه السلام. Musa asked him what he received from his Lord, the Prophet صلى الله عليه وسلم said 50 prayers have been enjoined upon me and my Ummah (i.e., to perform the prayer every day this many times).

Musa replied: I know the people better than you because I dealt with Bani Isra'eel, and I know the people because I had the hardest time and experience with them. Your Ummah will have difficulty with this, your followers will not be able to put up with this, your people won't be able to fulfil such an obligation, and it will be hard on them. So return to your Lord and request for a reduction in the prayer.

The Prophet صلى الله عليه وسلم went back, and then he returned to Musa. This happened around five times, it would get reduced from fifty to forty, to thirty, to twenty, to ten, and then finally, five.

Allah said: "They are five, I have decreed that, and my decree of the obligation cannot change, but I shall reward every single prayer, though they are five, i.e., the reward of fifty prayers!"

This is a summary showing the importance of the Salaah! The prayer will not be dropped on any person except the insane one, there is no excuse. It doesn't matter what you do or where you are, you must offer the prayer!

PRAYER IS THE MOST IMPORTANT MATTER AFTER TAWHEED — TAWHEED THEN THE PRAYER

The prayer is the only compulsory ordainment upon the Prophet صلى اللّٰه عليه وسلم which was ordained in Heaven, everything else was ordained on Earth. This shows the importance of the prayer!

Imagine, Allah called upon the Prophet صلى اللّٰه عليه وسلم, the Prophet صلى اللّٰه عليه وسلم ascended to Heaven, and then the prayer was enjoined! The prayer has so many Ahadith regarding it because it's the most important action after Tawheed!

The Prophet صلى اللّٰه عليه وسلم sent Mu'aadh رضي اللّٰه عنه to Yemen, and told him you are going to find the people of the book there (i.e., the Christians and the Jews), the first thing to call them to is the Oneness of Allah, i.e., there is no God but Allah. If they obey you then tell them about the prayer.

- The first thing is the Oneness of Allah, Laa ilaaha illAllah — the forbiddance of Shirk
- The second most important is the Salaah (prayer)

Ibn Abbas narrated that the Messenger of Allah sent Mu'aadh to Yemen and said to him: "You are going to a people from the People of the Book, so invite them to testify that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. If they comply with that, then inform them that Allah has made five prayers obligatory upon them in a day and a night..."

— [Sahih Muslim]

Be from amongst those who are prosperous and guided, those who are loved by Allah, by maintaining your prayers.

Even the ill and sick attended prayer, as mentioned previously. When they used to call out "Allah-Hu-Akbar Allah-Hu-Akbar" (the Adhaan) and it was heard, no one remained in their house, they had to comply.

حي على الصلاة
"Come to Prayer"

حي على الفلاح
"Come to Prosperity"

You have to come to the prayer if you hear the Adhaan. When they used to hear that, they used to comply! None of them remained.

Narrated by Amr ibn Za'dah, Ibn Umm Maktum: Ibn Umm Maktum asked the Prophet صلى الله عليه وسلم saying: “O Messenger of Allah, I am a blind man, my house is far away (from the Masjid), and I have a guide who does not follow me. Is it possible for permission to be granted to me to offer prayer in my house?”

He asked: “Do you hear summons (Adhaan)?” He said: “Yes.” He said: “I do not find any permission for you.”

— [Sunan Abi Dawood]

In another narration: "O Messenger of Allah صلى الله عليه وسلم, there are many (dangerous) pests and wild animals in al-Madinah." He said: "Can you hear (the words) 'Come to prayer, come to prosperity'?" He said "Yes." He said: "Then be quick to respond," and he did not grant him a dispensation.

See how important the congregational prayer is! The Messenger of Allah صلى الله عليه وسلم said: “Whoever hears the Adhaan when he is in the Masjid, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite." In another narration, the Prophet صلى الله عليه وسلم also said: "Whoever hears the call and does not come, his prayer is not valid, except for those who have an excuse."

The congregational prayer exempts only two types of individuals (referring to men only):

1. Those afflicted by illness preventing their attendance
2. Those in a state of fear, such as life-threatening situations

This underscores the pivotal role of prayer in Islam! Following the profession of faith (Shahadah — acknowledging that there is no God but Allah), prayer holds the paramount position.

Tawheed, or the Oneness of Allah, is the cornerstone of Islam. The Prophet صلى الله عليه وسلم dedicated thirteen years in Makkah, primarily teaching his people about the Oneness of Allah, yet they rejected his teachings, as they worshipped multiple idols besides Allah and said:

أَجَعَلَ ٱلْـَٔالِهَةَ إِلَـٰهًا وَٰحِدًا ۖ إِنَّ هَـٰذَا لَشَىْءٌ عُجَابٌ

Allah Almighty said: “Has he made the aliha (gods) (all) into Onen Ilah (God – Allah). Verily this is a curious thing!”

— [Surat al- Sa’d: 5]

Following Tawheed (i.e., the Shahadah: the proclamation of faith), the next most significant pillar is the prayer.

SEVERITY OF MISSING THE PRAYER

In a part of a longer Hadith during the Prophet’s ascension, it is narrated: “I set out with them (the angels) and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, than his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, 'SubhaanAllah! Who are these?' He was informed that this is the one who sleeps over the prayers, neglects them, and misses the compulsory prayers at their stated fixed times.

It was narrated that Buraidah al-Aslami said: "We were with the Messenger of Allah on a campaign, and he said: 'Hasten to perform prayer on a cloudy day, for whoever misses the 'Asr prayer, all his good deeds will be in vain.'"

— [Sunan Ibn Majah]

In another narration, Allah's Messenger صلى الله عليه وسلم said: "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property.”

— [Sahih al-Bukhari]

Can you imagine the state of the one who comes home to find none of his family members remain, and all his fortune gone? He would be distressed, upset, frustrated, his emotions unimaginable. The ‘Asr prayer is worth more than all of that!

A man came to Umar ibn al-Khattab at the Prophet’s Masjid and he told him that there was a man who was sitting outside and he never joined the congregational prayer. So Umar went to him and inquired as to why he did not join in with the congregational prayer. The man said to Umar: “That’s not your business, go to your business!” Umar used to always carry a stick around with him, like a staff, so he put the man down and beat him with it and said: “Just to let you know, this is my job!”

The Messenger of Allah صلى الله عليه وسلم said: “That which differentiates us from the disbelievers and hypocrites is our performance of Salaah. He who abandons it becomes a disbeliever.”

— [al-Tirmidhi]

On Judgement Day, the disbelievers will be walking on their faces deaf, dumb, and blind. A man asked the Prophet صلى الله عليه وسلم: “O Messenger of Allah! How will they walk upon their faces?” He said: “Indeed the One who made them walk upon their feet, is able to make them walk upon their faces...”

Verily Allah is able to do all things.

— [Sahih al-Bukhari 4760]

THE RULING OF THE ONE WHO ABANDONS THE PRAYER

It was narrated that Buraydah Ibn al-Husayb رضي الله عنه said, I heard the Messenger of Allah صلى الله عليه وسلم say: "The covenant that distinguishes between us and them is the prayer, and whoever neglects it has disbelieved (become a Kaafir Mushrik)."

— [al-Tirmidhi]

The Prophet's companions رضي الله عنهم held a unanimous consensus on the disbelief of the one who abandons the prayer. They did not consider the abandonment of any ordainment as disbelief, except the abandonment of the prayer, this was a unanimous consensus amongst them.

The above Hadith is the strongest evidence regarding this matter. When you worship Allah, it means you have to obey Him, the proclamation on your tongue is not sufficient, you must act practically on its legal order and obligation. That's sincerity!

Abdullah Ibn Shaqiq from the Tabi'een narrated that the Sahabah did not see the abandonment of anything as disbelief, except the prayer.

Ishaaq ibn Rahaawiyyah narrated that the Sahabah رضي الله عنهم أجمعين had a unanimous consensus that abandoning the prayer is Kufr.

There is also no dispute between the scholars, that whoever rejects offering the prayer is a disbeliever. The one who denies the prayer, rejects the obligation of the prayer and its validity, he rejects the prayer in its totality, there is no dispute between the scholars that he's a Kaafir and if he dies he is not to be buried in the Muslim cemetery nor be inherited from.

مُنِيبِينَ إِلَيۡهِ وَٱتَّقُوهُ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَلَا تَكُونُواْ مِنَ ٱلۡمُشۡرِكِينَ

Allah Almighty said: "(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-salaah (Iqamat-as-salaah) and be not of Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)"

— [Surat al- Rum: 31]

فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَإِخۡوَٰنُكُمۡ فِي ٱلدِّينِۗ وَنُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ

Allah Almighty said: "But if they repent, perform as-Salaah (Iqamat-as-salaah) and give Zakat, then they are your brethren in religion. (In this way) We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know."

— [Surat al- Tawbah: 11]

If they do not fulfil the obligation of prayer, then they are not your brothers in Islam (i.e., not Muslim).

CALL YOUR BROTHER TO THE PRAYER

Amir al-Mu'mineen, Umar ibn al-Khattab used to advise his governors saying to them the most important thing and what he cares about most is the prayer, because the one who safeguards his prayer, safeguards his religion. This is from the Amir, the one in charge of the entire Ummah, look at what he's advising and reminding those in authority under his leadership! It is through this prayer that there is brotherhood, when one abandons this prayer he is also removed from the brotherhood in Islam i.e., void of faith - becomes a unbeliever. Because between a person's Islam and Kufr is leaving the prayer.

The Prophet informed us that the last thing that will be lost from this religion is the prayer i.e., there is no Islam left without the prayer. So if you abandon the prayer, you have abandoned the religion of Allah. The punishment of those who abandon the prayer as Imam Tabari mentions it is a deep river in the hellfire, the taste of which is very filthy. The one who abandons the prayer will drown in it.

The Tabi'ee Abdullah ibn Shaqiq said: "There was no action that the companions of the Prophet saw as disbelief other than abandoning the prayer. All of the Sahabah agreed that leaving the prayer was disbelief - 'Ijmaa!"

If a person is upright and steadfast in the first standing before Allah - in this world (i.e., the prayer), his standing in the hereafter (during the Judgement Day) will be made easy for him. If the person is evil, heedless or negligent in the first standing, then he will not find support on the Judgement Day to stand before Allah Almighty High. If you forsake Allah, He will forsake you. If you love to meet Allah, He loves to meet you.

THE PRAYER IS A SOURCE OF RELIEF FOR THE SINCERE BELIEVERS

The remembrance of Allah is a consolation to your distressed soul, and gives you peace of mind to your sick heart at all times! Those who believe in the Oneness of God — they believe in the Oneness of His Lordship, the Oneness of His worship, and the Oneness of His names and attributes, their hearts find rest in the remembrance of Allah, verily in the remembrance of Allah do hearts find rest! Allah's commands upon His slaves such as the prayers, fasting, and the pillars of Islam are not a burden. Whereas those who view them as a burden in their hearts, have a moral emptiness of God-fearing. The righteous believers hasten to it. The purpose of it is for the slave to encompass a complete peace of mind, with the aim of attaining complete internal and external tranquillity and calmness. Following that, you will also attain the sweet and delightful taste of faith. When the slave has reached such a stage he will feel as if his heart is hanging in Heaven, whilst his body is walking upon the Earth — that's the highest degree of faith!

Ibn Zubayr رضي الله عنه (a Sahaabi) was offering prayer once around the Ka'bah, and al-Hajjaj was attacking the Ka'bah. Using a catapult, Hajjaj was throwing and aiming towards the Ka'bah with the intent to damage it. Yet Ibn Zubayr didn't notice, he was so concentrated in prayer that he didn't even look, nor pay any attention, he continued with his prayer! Nowadays the mere sight of a spider causes one to lose complete concentration, and break off their prayer!

The Prophet's grandson, Zayn Al-Abbedin's house caught on fire whilst he was inside offering prayer. The people gathered from all over to come together and extinguish it. He was inside the house, and he didn't even pay any attention to the fire, they asked him, didn't you notice your house caught on fire? He responded the hellfire worried me more than this fire! See — that's the sweet, delightful taste of faith!

The Messenger of Allah صلى الله عليه وسلم said: "In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer."

— [al-Nasaa'i]

When you're before Allah offering prayer, Allah will answer you and set straight your affairs. When something difficult would fall upon the Prophet صلى الله عليه وسلم, a catastrophe or affliction, he used to call upon Bilaal and say: "O Bilaal, call Iqaamah for prayer: give us comfort by it."

— [Sunan Abi Dawood]

The prayer was also ordained on the people before us. Ibrahim عليه السلام said:

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ

Allah Almighty said: "O my Lord, make me from those who offer prayer, and (also) from my offspring, our Lord! And accept my invocation"

— [Surat Ibrahim: 40]

Isma'eel عليه السلام used to command his family to offer prayer, Isa عليه السلام said, "Allah enjoined upon me to preserve the prayer because the prayer is a communication between Allah and His slave."

THE PROPHET (PEACE BE UPON HIM) SAID: PRESERVE YOUR NIGHT PRAYER!

Engaging in the act of night prayer is seen as one of the most impressive and profound expressions of worship a Muslim can undertake. Not only does it grant a platform for the believer's requests to be heard and answered, but it also provides a way for the individual to bridge the distance and deepen their affinity with their Creator. This late-night communion with Allah Almighty helps elevate a believer's rank, showcasing one's unwavering dedication and enduring commitment to their faith. The night prayer fortifies the believer's faith and reinforces their connection with their Lord. It is indeed the antidote when one feels their faith is listing and struggling under the weight of worldly concerns. The night prayer serves as the essential link, the missing puzzle piece to the evolution and maintenance of faith and forgiveness of sins. It serves as a haven of solace during the quiet hours of the night. It augments a believer's relationship with their Creator, restores when faith seems diminished, and is a cause to attain forgiveness, thereby showcasing the multifaceted beauty of the night prayer.

It is during the serenity and calmness of the night, when distractions are minimal, that a Muslim can have deep and personal communication with their Creator. This alone time with Allah is valued immensely, as it offers an opportunity for reflection, introspection, and the seeking of forgiveness. The night prayer is the practise of the righteous and successful. It is the prayer of the Prophets. It is so highly emphased that Allah speaks about those who pray the night prayer in the Quran in Surah al-Israa, and how they sacrifice their comfort and sleep to achieve higher ranks in the Hereafter.

Some benefits of the night prayer:

- Allah descends at the last third part of the night to the lowest Heaven. He descends to the nearest Heaven and He proclaims, “Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?”

  — [Bukhari & Muslim]
- The person is nearest to Allah when he is in Sujood, and Allah is nearest to the person at the last third part of the night. Ask Allah, He will answer you!

- There is an hour (at the last third part of the night), if it coincides with you praying or making Duah, Allah will answer your supplication

- The Prophet صلى الله عليه وسلم used to offer night prayer until his heels would get swollen and bleed. The mother of the believers A’ishah رضي الله عنها said: “O Prophet of Allah why are you doing that to yourself? Allah forgave all your sins, the previous, the present and the future ones.” The Prophet responded by saying: “O A’ishah, should I not be a grateful slave of Allah?!”

  — [Sahih al-Bukhari]

- The greatest and most important prayer after the compulsory prayers is the night prayer. Aboo Umamah reported the Messenger of Allah صلى الله عليه وسلم said: “You must perform the night prayer for it is the habit of the righteous who came before you, it brings you closer to your Lord, it expiates your evil deeds, and prevents you from sinning.”

- Ibn Umar had a dream and he told his sister Hafsa about it. The mother of the believers, Hafsa رضي الله عنها told the Prophet the dream for its interpretation. The Prophet صلى الله عليه وسلم said, “What an excellent man he is if he offers the night prayer!” After that Ibn Umar رضي الله عنه, used to sleep just a little, spending most of his night worshipping Allah the Almighty! Naafi', his servant, used to say about him, “He (Ibn Umar) used to just go and come, go and come” (i.e., he used to just go make Wudoo’ then pray, make Wudoo’ then pray and so on, all night long)!

Aim to be amongst the best of people, the forerunners — hasten to all goodness:

Every person will receive their book of deeds on Judgment Day. This book will contain records of all the deeds one has done in their life: whether good or bad. The Quran mentions that those who receive their book in their right hand will be the successful ones. These individuals are often referred to as Ashaabul Yameen (People of the Right Hand). As for "The Forerunners" (Al-Sabiqoon), Allah mentions them in Surah al-Waaqiah. They are "those who are nearest to Allah" and they receive their books in their right hands, indicating their righteous and virtuous lives.

- Not only does it prevent you from sinning, it’s also a purification of your sins — you get your sins forgiven, furthermore, it purifies your body and soul from the diseases many of us are plagued with

- Physiologically, the night prayer has benefits as well. Wakefulness in the night followed by a 'second sleep' is argued by some to align with natural sleep patterns. This segmented sleep can lead to periods of heightened alertness and productivity during the day

- The night prayer was obligatory on the Prophet, this alone displays its high virtue. In Surah al-Muzzammil, Allah instructs His Messenger with: “O you who wraps himself [in clothing], arise [to pray] the night, except for a little”. This indicates that the night prayer was obligatory for the Prophet. However, for his followers, while night prayer is highly recommended and carries great rewards, it is not considered obligatory. The Prophet would often pray during the night as a form of extra worship and reliance on Allah. His commitment to night prayer also serves as a model for Muslims looking to strengthen their own faith and devotion. The night prayer is the key to passing the test of this life.

THE ETIQUETTE OF MAKING DUAH

The Prophet صلى الله عليه وسلم said: “When any one of you prays, let him begin by praising Allah, then let him send blessings upon the Prophet صلى الله عليه وسلم, then let him ask for whatever he wants.”

— [al-Tirmidhi]

Umar ibn al-Khattab رضي الله عنه said: “Duah is suspended between Heaven and Earth and none of it is taken up until you send blessings upon your Prophet (peace and blessings of Allah be upon him).”

Ubayy ibn Ka’b رضي الله عنه said, I said: “O Messenger of Allah, I want to send more blessings upon you (before offering supplication); how much of my supplication should I allocate to that?”

He صلى الله عليه وسلم said: “Whatever you wish.” I said: “One quarter?” He صلى الله عليه وسلم said: “Whatever you wish, but if you do more, it will be better for you.” I said: “Half?” He صلى الله عليه وسلم said: “Whatever you wish but if you do more, it will be better for you.” I said: “Two thirds?” He صلى الله عليه وسلم said: “Whatever you wish, but if you do more, it will be better for you.” I said: “Shall I make all of my supplication for that?” He صلى الله عليه وسلم said: “Then your worries will be taken care of and your sin will be forgiven.”

— [al-Tirmidhi]

This Hadith primarily serves to motivate individuals to generously offer blessings and peace to the Prophet صلى الله عليه وسلم, recognizing the abundant rewards that come with it.

However, it's important to clarify that this Hadith does not suggest that individuals should solely offer blessings to the Prophet صلى الله عليه وسلم and refrain from making personal supplications (Duah). This idea would contradict the Prophet's own practise and guidance on different Adiyyah for various circumstances, like those recited during prayers, in the morning and evening, and during Istikhaarah, amongst other situations. Individuals are recommended to engage in a multitude of supplications, regardless of whether they are linked to specific circumstances or not.

The companions رضي الله عنهم أجمعين and those generations that followed did not cease making their own supplications during prayers for the good of this world and the Hereafter. They did this alongside sending blessings to the Prophet. The Hadith underscores the significant rewards associated with salutations upon the Prophet and the high value this act holds. Consequently, it is vital to pay attention to this directive and bear in mind its high rewards and esteemed position in acts of worship.

So this is a rule, anyone who makes Duah should, firstly praise Allah, send salutations upon the Prophet, ask for their wants and needs, and end with sending salutations on the Prophet again:

- Be sincere towards Allah alone in making Duah
- Ask Allah by His most beautiful names and attributes
- Praising Allah as He deserves
- Send salutations and blessings upon the Prophet
- Face the Qiblah
- Raising the hands
- Asking frequently (and ask for all your wants and needs)
- Having certain faith that Allah will respond and answer your supplications (i.e., have firm conviction)
- Ensure the food and earrings one has is lawful
- Ending the supplication with salutations and blessings upon the Prophet

ALLAH LAUGHS: ALLAH'S NAMES AND ATTRIBUTES

There are three categories of people whom Allah laughs at:

1. The one who gets up for prayer at the last third part of the night
2. The one who stands within the congregational prayers
3. The one who gets his shoes dusty for the sake of Allah

In another Hadith, the Prophet صلى الله عليه وسلم informed us that whosoever Allah laughs upon, will enter Paradise with no accountability or questions asked.

Tawheed al-Asmaa wal-Sifaat, also referred to as the Oneness of Allah’s Names and Attributes, is an integral component of Islamic monotheism. This tenet of Tawheed (categorised by the scholars for clarity and easy understanding) pertains to the belief in the uniqueness and inimitability of Allah’s names (Asmaa) and attributes (Sifaat), affirming that Allah possesses all the best and most perfect attributes, attributes that are entirely His, and that no created being shares in their perfection.

For example, some of Allah’s attributes are Rahman (The Most Merciful), Raheem (The Most Compassionate), al-Hakim (The Wise), and al-Aleem (The All-Knowing). These attributes, and many more, represent Divine aspects only Allah can perfectly exemplify. It is the recognition that all these Divine names and attributes belong exclusively to Allah and that they are beyond human comprehension. It is also the assertion that nobody and nothing can be compared to Allah. It is imperative to note that these names and attributes cannot be amended or manipulated; they are as they were revealed in the Quran and through the Prophet's teachings.

The significance of Tawheed al-Asmaa wal-Sifaat is profound. Understanding and acceptance of it enhances a believer's knowledge and connection to Allah. Recognizing the Divine attributes provides an understanding of who Allah is, which reinforces their devotion, faith, and submission to Him. Moreover, acknowledging these attributes in their perfect form inspires love, fear, and hope in the hearts of the believers, engendering a stronger sense of faith.

Belief in Allah's names and attributes (al-Asmaa wal-Sifaat) involves acknowledging and accepting the names and attributes that Allah has personally revealed about Himself, while also negating any attributes that He has explicitly said do not pertain to Him. This belief maintains a balance — it does not entail the denial of His affirmed attributes, nor does it involve equating or comparing any of His Divine attributes to those of His creations.

The most important rule pertaining to Allah's names and attributes is found in the Quran:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

Allah Almighty said: “There is nothing like Him, for He alone is the All-Hearing, All-Seei like Him, for He alone is the All-Hearing, All-Seeing.“

— [Suraht al- Shuraa: 11]

We affirm the names and attributes Allah affirmed for himself, some which He taught to whomever He willed, but did not reveal in the scriptures, some which He revealed in the scriptures and also taught to His slaves, as well as those He kept with Himself.

It's crucial to be mindful that sincere and accurate belief in Allah's names and attributes requires avoiding four specific actions. Failure to avoid these actions means that one hasn't achieved the necessary degree of belief in Allah's names and attributes.

The four actions are: Tahreef (manipulation or distortion), Ta'teel (denial), Tamtheel (comparing Allah to His creation), and Takyeef (inquiring or deliberating about 'how').

Thus, our interpretation of the belief in Allah's names and attributes is as follows: "We affirm the names and attributes that Allah has confirmed for Himself in His Book and in the Sunnah of His Messenger صلى الله عليه وسلم in a manner that is fitting for Him. We maintain this affirmation without distorting or denying the meanings, refraining from questioning 'how', and avoiding comparison to His creation."

- **Tahreef (Distorting):** What is being referred to entails modifying the interpretations of the Quran and Sunnah texts from their original connotations, which assert that Allah possesses the most magnificent names and lofty attributes, to a distinct interpretation not initially intended by Allah or His Messenger صلى الله عليه وسلم. Take, for instance, they manipulate the implication of Allah's Hand, which appears in numerous texts, contending that it signifies His blessing or power. Hence, they distort the names and attributes of Allah from their true expression in the Arabic language.

- **Ta'teel (Denying):** Ta’teel, or denial, refers to the act of rejecting the magnificent names and supreme attributes of Allah, asserting that Allah does not embody them wholly or partially. Any individual who repudiates any of Allah's names or attributes established in the Quran or Sunnah does not genuinely adopt belief in Allah's names and attributes. Thus, they negate Allah's titles and characteristics. During this period, Shaytaan exploits vulnerabilities and impacts the heart.

- **Tamtheel (Likening Allah to His Creation):** Tamtheel, or likening Allah to His creation, entails drawing comparisons between Allah's attributes and human characteristics. This would mean suggesting that Allah's Hand resembles a human hand, or that Allah hears in the same way a human does, or that Allah rose over the Throne similarly to how a man sits on a chair, and so forth. It goes without saying that equating Allah's attributes to those of His creations is incorrect and baseless. They analogize for Allah based on their knowledge and experiences with His creation. For instance, regarding Allah's hand — we should not link or compare it to His creation's hands. Our understanding is largely restrained. The sole commonality between Allah's attributes and ours lies within their shared names.

- **Takyeef (Discussing How):** This refers to the act of attempting to perceive or describe the attributes of Allah, an act that is unquestionably invalid since no human can truly grasp these concepts. People often try to visualize the nature of the Divine names and attributes using their human imagination. As narrated in the Quran:

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ

Allah Almighty said: “No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware.”

— [Surat al- An’am: 103]

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ

Allah Almighty said: “Allah has the Most Beautiful Names. So call upon Him by them, and keep away from those who abuse His Names. They will be punished for what they used to do.”

— [Surat al- A’raf: 180]

AL-HAAMS

On the Day of Judgement, all the people will be scared, nothing will be said because of the overwhelming terror that will plague every individual. The only sound that will be heard is whispering.

There's no talking except Haams. Some of the scholars interpreted this as footsteps, but others said it is the people whispering frightenedly.

When the believer offers the night prayer, by Allah there's not even Haams! Just the slave and His Lord, nothing else, no cars, no talking, no yelling, no laughter, no Haams. That's the best thing you can have, for a believer this is the sweet and delightful taste of faith! Seclusion with Allah with eyes brim with tears before Him! It's Allah, He's holding and managing our affairs, His blessings surround us and His love wraps us, there is no might nor power except with Him! He's going to answer you. Allah descends to the lowest Heaven every night during the last third part of it, the slave is closest to Allah when he makes Sujood, when you combine between the two Ahadith, that's when you're closest to Allah. So do you think He's not going to answer you after giving you all these opportunities?

This is only a speciality the lucky ones, the chosen people get, they are chosen to wake up at that time and offer prayer! A time when Allah proclaims, "Is there anyone to invoke Me so that I answer his invocation? Is there anyone to ask Me so I may grant him his request? Is there anyone sick so I may heal him...?"

That's the best thing you can take from this life for your Hereafter!

يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

Allah Almighty said: "On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Beneficent (Allah), and nothing shall you hear but the low voice of their footsteps."

— [Surat Ta-Ha: 108]

THEIR SIDES FORSAKE THEIR BEDS, TO INVOKE THEIR LORD IN FEAR AND HOPE

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

Allah Almighty said: “Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah’s Cause) out of what We have bestowed on them.”

— [Surat al- Sajdah: 16]

These are the people who rest only a little bit during the night, and in the early morning at dawn before sunrise, they seek Allah’s forgiveness, always. They are the righteous individuals whom Allah has bestowed His mercy upon. They're restless throughout the night, shifting from side to side, perpetually alert, and eagerly looking forward to the time of prayer. Their slumber is brief; they're filled with a keen sense of longing to rise and worship their Lord.

They perpetually observe the passing time, and suddenly one sees them abandon the consolation of their beds. Forgoing its warmth and comfort, they rise promptly, yearning to perform their prayer, seeking to please their Lord. They do this because they know Allah descends during the final third of the night.

Ahlul-Sunnah Wal-Jama’ah worships Allah upon two sides, one is fear of Allah. It’s fear of His punishment and displeasure. They want to be protected against His punishment and the torment of Hellfire. On the other side, they have hope of Allah’s good mercy and blessings, hoping Allah will forgive them and their shortcomings, raise their status in Paradise, provide for them, and give them goodness in this life and the next.

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ

ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ

كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ

Allah Almighty said: “Indeed, the righteous will be among gardens and springs, Accepting what their Lord has given them. Indeed, they were before that doers of good. They used to sleep but little of the night...”

— [Surat adh- Dhariyat: 15-17]

The Prophet صلى الله عليه وسلم said: “You should pray Qiyam al-Layl, for it is the custom of the righteous who came before you and it brings you closer to your Lord, and expiates sins and prevents misdeeds.”

— [al-Tirmidhi]

SLEEP A LITTLE

It is reported that the Messenger صلى الله عليه وسلم said: “Seek help by eating Suhoor for fasting that day, and by taking a brief rest (at midday) for praying at night.” This Hadith has so much supporting evidences for it, the Prophet himself would napp during the midday.

The Sahabah used to nap, some before Dhur and some after Dhur, per the Prophet’s recommendation. There was not a companion رضي الله عنهم أجمعين who did not take from the night, some reaped rewards all night long, like ‘Uthmaan ibn ‘Affan!

As-Sa'ib ibn Yazid said: “Umar (may Allah be pleased with him) used to pass by us in the middle of the day - or near to it - and say, ‘Get up and take a midday nap. Any time spent here after this is for Shaytaan.’”

— [Al-Adab Al-Mufrad]

Sahl bin Sa’d رضي ٱللَّٰه عنه narrated: We used to have a midday nap and take our meals after the Jumu’ah (prayer).

— [Sahih al-Bukhari]

The night is long, so sleep a little during the day so you may spend your night in the worship of Allah. Sleeping beforehand will help you accomplish that.

If you do not nap, then not only will you eventually be forced to give up a big portion of your worship due to fatigue, but you will slumber and lose concentration. Allah loves the deeds which are consistent. Make the intention that you are sleeping a little to be able to worship Allah more, then even your sleep becomes a form of worship and you get rewarded for it!

Sincere intentions will turn even your own desires into acts of worship!

The Prophet صلى الله عليه وسلم told his companions رضي الله عنهم: “Having intercourse (with one’s wife) is a charity.” They said, “O Messenger of Allah, if one of us fulfils his desire, is there reward in that?” He said, “Do you not see that if he does it in a Haraam way he will have the burden of sin? So if he does it in a Halal way, he will have a reward for that.”

— [Sahih Muslim]

This is the importance of the role of intentions in Islam. Whatever you do — turn it into an action which will be added to your books of good deeds. How? Sincere actions are by intentions! So even if someone is sleeping and his intention is to strengthen himself to be able to get up and offer prayer, or perform worship — then he gets rewarded. If you eat and your intention is to strengthen your body so you can fast — you get rewarded. Link every action to worship with your intention and get rewarded twenty-four-seven!

The Prophet صلى الله عليه وسلم said: “The strong slave believer is better and more loveable to Allah than the weak slave believer (in faith and strength in the body), and there is goodness in both of them.”

— [Sahih Muslim]

THE PROPHET NEVER LEFT OFF THE NIGHT PRAYER

The Prophet صلى الله عليه وسلم used to always offer the night prayer, he never left it, even when he would travel, or even when he was a resident, it was only ever reported once authentically that he left it off, by Ibn Mas'ud. When was that? That was during the night of Muzdalifah, after he left A'rafah and went to Muzdalidfah to rest.

Abdullah Ibn Mas'ood reported that the Prophet صلى الله عليه وسلم slept and didn't get up for prayer until the Fajr prayer. That's the only night reported in which the Prophet صلى الله عليه وسلم did not offer prayer during the last third part of the night. The day of A'rafah is intense, that's how it should be, your Duah on that day should be like no other day. If you don't feel exhausted after that day, then know you have wasted it. If you wasted it, supplicate to Allah to see another one that you make full use of!

Other than this one occasion, the Prophet صلى الله عليه وسلم always offered the night prayer, whether he was travelling on his mount or residing somewhere.

Abdullah ibn Mas'ood رضي ٱللَّه عنه reported Allah's Messenger as saying: "Our Lord is pleased with two men. One is a man who gets up from his blanket and his covering from among his beloved and his family to engage in prayer. Allah says to His angels, "Look at my servant who has got up from his bedding and his blanket from among his beloved and his family to engage in his prayer out of desire for what is with me and fear of what is with me." The other is a man who goes out on an expedition in Allah's path and is routed along with his companions, but who, knowing what responsibility will rest upon him for being routed and what reward he will receive for going back, returns with the result that his blood is spilt. Allah says to His angels, "Look at my servant who returned out of desire for what is with me and fear of what is with me with the result that his blood was spilt."

— [Mishkat al-Masabih]

That's why you should offer the night prayer all the time, it is the way of the righteous before us!

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ حَقٌّ وَوَعْدُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ " . ثُمَّ ذَكَرَ قُتَيْبَةُ كَلِمَةً مَعْنَاهَا " وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ

When the Prophet صلى اللّٰه عليه وسلم got up at night to pray, he said:

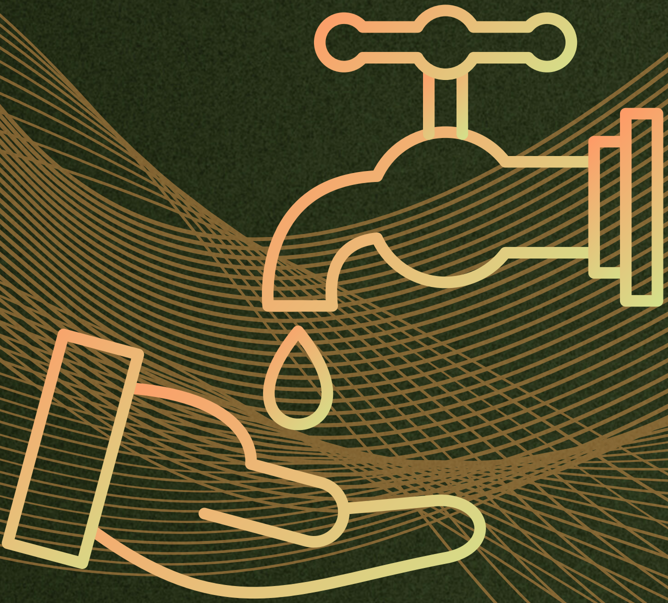
"O Allah, to You be praise, You are the Light of the Heavens and Earth and whoever is in them. To You be praise, You are the Sustainer of the Heavens and the Earth and whoever is in them. To You be praise, You are the Sovereign of the Heavens and Earth and whoever is in them. To You be praise; You are True, Your promise is true, Paradise is true, Hell is true, the Hour is true, the Prophets are true and Muhammad is true. To You have I submitted, in You I put my trust and in You I have believed.'"

One of the narrators (Qutaibah) added: "And with Your help I argue [with my opponents, the non-believers], and I take You as a judge [to judge between us]. Forgive me my past and future sins and those that I commit openly. You are the One who puts [some people] back and bring [others] forward. There is no God but You and there is no power and no strength except with Allah).'"

— [Sunan al-Nasaa'i]

كتاب الوضوء

ABLUTION



"PURITY IS HALF OF FAITH"

SHAYKH MUSA JIBRIL حفظه الله

PRAYER WITHOUT A COMPLETE WUDOO' IS INVALID

Before diving into the discussion about the most integral part of Islam after the declaration of faith: “There is no Deity worthy of being worshipped, followed, or obeyed except Allah” — which is the five daily prayers (Salaah), we will briefly discuss the concept of ablution that readies us for the prayer. Indeed, your prayer is not considered acceptable without performing ablution. Allah does not accept the prayers of anyone who has nullified their state of purification until they perform the ablution anew.

The Messenger of Allah صلى الله عليه وسلم said: “Islam is built on five [pillars]: the testimony that there is no God but Allah and that Muhammad is His slave and Messenger, establishing prayer, paying Zakaah, performing pilgrimage to the House, and fasting Ramadan.”

— [Sahih al-Bukhari & Sahih Muslim]

It is mandatory to perform ablution (Wudoo') before offering (any) prayer. Wudoo' is a requisite for the validity of Salaah. Without performing ablution, one's prayer is not accepted. This principle is strongly established within Islam from emphasis within both the Quran and Sunnah. Ablution plays a pivotal role as it is essentially a ritual cleansing process to make oneself pure prior to standing before Allah in prayer (Salaah). It is considered more than just a physical cleansing; it’s a spiritual cleansing that is meant to cleanse one's body, heart, and soul and prepare oneself for the sacred and Divine act of worship. The process of performing Wudoo' prepares a person mentally and spiritually for Salaah.

As per the Hadith of the Messenger of Allah, performing Wudoo' regularly and meticulously erases minor sins. This highlights the concept of continual purification and turning towards Allah's mercy in repentance. The Messenger of Allah said: "Whoever performs ablution in an excellent manner, his sins will depart from his body even from under his fingernails."

— [Sahih Muslim]

The process of ablution has been outlined for us by Allah in the Quran. It includes washing the face, washing the forearms to the elbows, wiping over the head, and washing the feet up to the ankles. It has been outlined in detail by the Messenger of Allah in his Sunnah. This practise signifies purification and serves as a reminder of the importance of cleanliness. In Islam purity is not singled out to outward manifestations alone, but rather inwardly too.

Aboo Hurayrah the Messenger of Allah said: “The prayer of a person who does Hadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution.” A person from Hadaramout asked Aboo Hurayrah: “What is Hadath?” He answered: “Hadath means the passing of wind from the anus.”

— [Sahih al-Bukhari & Sahih Muslim]

This Hadith, like many others, emphasizes the necessity of ablution before prayer, forming the basis of one's faith, and a discipline Muslims around the world practise daily. In essence, Wudoo' is a pillar that supports the pillar of Salaah in the structure of Islam.

آية الوضوء

THE AYAH OF WUDOO'

Shaykh Musa Jibril حفظه الله

“O YOU WHO BELIEVED, WHEN YOU RISE (TO PERFORM) PRAYER, WASH YOUR FACES AND YOUR FOREARMS TO THE ELBOWS AND WIPE OVER YOUR HEADS AND WASH YOUR FEET TO THE ANKLES. AND IF YOU’RE IN A STATE OF JANAABAH, THEN PURIFY YOURSELVES. BUT IF YOU ARE ILL OR ON A JOURNEY OR ONE OF YOU COMES FROM THE PLACE OF RELIEVING HIMSELF OR YOU HAVE CONTACTED WOMEN AND DO NOT FIND WATER, THEN SEEK CLEAN EARTH AND WIPE OVER YOUR FACES AND HANDS WITH IT. ALLAH DOES NOT INTEND TO MAKE DIFFICULTY FOR YOU, BUT HE INTENDS TO PURIFY YOU AND COMPLETE HIS FAVOUR UPON YOU SO THAT YOU MAY BE GRATEFUL”

@Lightofthetruth

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ
وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ
أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟
صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ
وَلَـٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

[Surah al- Ma’idah: 6]

THE STIPULATED PRECONDITIONS OF WUDOO'

Intention

The intention is vital and essential for all acts of worship in Islam, as the Prophet صلى الله عليه وسلم said: “Actions are but by intentions.”

— [Bukhari, Muslim & Others]

One is required to have the deliberate intention to perform ablution before starting ablution. If all the obligatory limbs were washed but without an intention to worship, the washing must be renewed. It is necessary to mention here that the intention is a matter which is done internally and not externally, as you see some have adopted today, proclaiming it on the tongue is not required nor was it done by the Messenger of Allah or his companions رضي الله عنهم. The intention is a matter in the heart, when you go to wash yourselves, the intention has been made in your heart already, likewise when you stand to offer prayer, this is your intention — and Allah is the All-Knowing.

Ibn Taymiyyah said: (The intention for ablution) is not necessary to state on the tongue with words according to the agreement of the A’immah of Islam. Rather, the intention is located in the heart without the tongue according to their consensus.

— [Majmoo' al-Fataawa]

- **To be awake and aware of what you’re doing — not sleeping. The intention for Wudoo’ must be there.**

- **To be Muslim**

This precondition is not specifically for Wudoo’, but rather all acts of worship. You must be Muslim, otherwise, any good or acts of worship you do is not accepted. The first condition for the acceptance of any act of worship in Islam is to be Muslim.

وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا

Allah Almighty said: “We shall turn to whatever deeds the unbelievers did and make it as scattered, fragmented particles of dust dispersed.”

— [Surat al- Furqaan: 23]

- **All things which prevent water from getting to the skin must be removed such as nail varnish, thick paint, wax, and its like, in order for the water to reach the skin**

- **The insane one until he regains sanity**

The Prophet said: there are three categories of people from whom the pen has been lifted:

1. The insane one until he regains sanity
2. The one who hasn’t reached puberty
3. The one sleeping

— [al-Tirmidhi & Others]

- **Having the ability to perform Wudoo’**

If one is not able to perform Wudoo’, he is ill and it will be dangerous to his health or he has been permitted from the exceptions within the Shari’ah, then he is not required to make Wudoo’. However, Tayyamum (dry ablution) is required.

If one is in a state where he is not able to perform a certain part of the Wudoo’, for example, the individual who does not have an arm, he is not required to wash what he does not have of the arm, only what he has of it. If there is nothing of what is required to be washed in Wudoo’ for a certain limb, one is to wash the tip of the limb. If a person washes what he has of an amputated limb and its likes, that will be sufficient for him, one should do it according to one’s own capacity.

In certain cases, for example, sometimes in prison you’re shackled and you are not given water for Wudoo’, and you can’t make Tayyamum because there’s no Earth in the cell, in such cases, you can offer prayer without Wudoo’. So if a person has no access or finds no water or Earth, he can perform prayer without ablution and Tayyamum, and it is not required to make up these prayers later.

Someone with a prosthetic limb can wipe on it if possible, it’s not required to wash it if it’s not complete. If they can wash it like in Wudoo’, then they should do so, otherwise, it’s okay to leave it.

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ

Allah Almighty said: Allah, “Does not charge a soul except with what’s within its capacity”

— [Surat al- Baqarah: 286]

فَٱتَّقُوا ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا وَأَطِيعُوا

Allah Almighty said: “So fear Allah as much as you are able...”

— [Surat al- Taghabun: 16]

The Prophet صلى الله عليه وسلم said: “If I command you with something, then do (of) it as much as you can.”

— [Sahih al-Bukhari & Sahih Muslim]

- **To make Wudoo’ before the prayer if they don’t have it**

Prayer is not accepted without it. It is not required if one is in an existing state of Wudoo’, however, there is no problem with renewing it, in fact, I encourage it.

- **The purity of the water, i.e., the water must be pure and lawfully obtained**

- **Removal of any impurity (i.e., Istinjaa & Istijmaar when required)**

PRECONDITIONS OF WUDOO'

Be a Muslim (not specific to Wudoo' but to all acts of worship)

The insane one is not required to perform Wudoo' until sanity is gained

Anything that prevents water from reaching the skin, which thereby prevents the validity of the Wudoo', must be removed (i.e., nail polish, thick paint, wax, etc.)

Any impurities on the body and private areas must be removed prior to performing wudoo'.

SUNNAH

Doing one or both of the following is recommended (prior to Wudoo"):
Al-Istijmaar - Cleaning the private areas with toilet paper and its like
Al-Istinjaa' - Cleaning the private areas with water

The water used for Wudoo' must be pure and lawfully obtained

Be awake & aware

PRECONDITIONS OF WUDOO'

- Make the intention as solely for the sake of Allah in your heart

- **SUNNAH** Start Wudoo' by saying, "Bismillah" ("In the name of Allah"). Forgetting to do so does not invalidate Wudoo'

- Those unable to perform Wudoo' (due to injury/illness, or the possibility of it causing harm) are permitted by the Shari'ah to not make Wudoo'. However, Tayyamum (dry ablution) is required

- **SUNNAH** Wudoo' is not required if one is already in a state of Wudoo'. However, renewing Wudoo' is encouraged

- The criteria for Wudoo' to be accepted is that one must have reached the age of puberty/ maturity

- The steps of Wudoo' must be performed in the order the Prophet صلى الله عليه وسلم performed them, and as they're mentioned in the Quran

- The steps of Wudoo' must be done consecutively-there should be no long gaps between the steps. Short gaps are acceptable

THE OBLIGATORY ACTIONS OF WUDOO'

The compulsory requirements of Wudoo’ are mentioned by Allah in the Quran in Surah al-Ma’idah Verse 6, also known as the verse of ablution. This is a unanimous consensus by the scholars.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ
فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن
يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Allah Almighty said: “O you who believed, when you rise up for prayer, **wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles.** And if you are in a state of ⌜full⌝ impurity,1 then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean Earth by wiping your faces and hands. **It is not Allah’s Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful.”**

— [Surat al- Ma’idah: 6]

- **Wash the face:** The nose and mouth are considered to be from the face, and the washing of them is included in this

Istinshaaq – To inhale the water and spit it out, take the water in together, rinse the mouth and clean the nose, sniff the water and then blow it out using the left hand.

This also includes the forehead, the mouth, and the nose, along with the rest of the face, from the hairline to the lower parts of the jaws, and from tragus to tragus (ear to ear), without washing the ears as they are considered to be part of the head, not the face.

- **Forearms to elbows:** Wash each hand from the tip of your fingers and nails up to and including the elbows

It’s narrated that the Prophet صلى الله عليه وسلم washed his hands (during Wudoo’ until he reached the upper arm (indicating that the elbows are included in the washing of the arms).

— [Sahih Muslim]

- **Wipe over your head:** This is to be done only once (it is not Sunnah to do this three times)

Using fresh water, put the tip of your right fingers together with the tip of the fingers from the other hand and wipe from the hairline all the way back down, and return back to your starting point, so once back and forth. From the beginning, all the way to the end and come back. This is known as Ikbaal and Ikbaar.

Narrated by Al-Rubayyi Bint Mu'awwidh that the Messenger of Allah صلى الله عليه وسلم performed Wudoo' once at her house, and he wiped his full head from the top to the end of the hair, but he didn't move the hair out of place.

— [Ahmad & Aboo Dawood]

If you have long hair then it's not required for you to wipe all the way down to the ends of your hair, just from the top of the head to the bottom. You do not need to follow the long hair down. Starting from the forehead, where the hair starts (hairline), push the tip of your fingers together and using the tip of the fingers wipe down to the end of the head (just before the neck, the neck is not included) and come back up.

Abdullah Ibn Zaid رضي الله عنه said regarding the Prophet's Wudoo': "He wiped his head with his hands, front to back. He started from the front of his head until his hands reached the back of it, then he brought them forward back to where he started."

— [Bukhari & Muslim]

Narrated by Ali رضي الله عنه regarding the description of the ablution of the Prophet صلى الله عليه وسلم: "He (the Prophet) wiped his head (with wet hands) one time." Imaam Tirmidhi said: "It's the most authentic Hadith on this subject."

— [Aboo Dawood, al- Nasaa'i & al- Tirmidhi]

Narrated by Abdullah bin Zaid bin Aasim رضي الله عنه regarding the description of ablution: "Allah's Messenger wiped his head from the forehead back (up to, but not including the nape of the neck) and then back to the forehead with his two (wet) hands."

— [Agreed upon]

Then, after you've wiped your head, you put your two wet index fingers inside the ear whilst using the thumb to wipe over the outer part. The right finger for the right ear and left finger for the left ear. Place the index finger inside the ear and the thumb wiping the outside/back of the ear. It's insufficient to wipe over the head without wiping the ears, the Prophet صلى الله عليه وسلم said in a Hadith: "The ears are treated as part of the head."

— [Ibn Maajah & others]

Narrated by Abdullah bin 'Amr رضي الله عنه regarding the description of the ablution: "Then he (Allah's Messenger) wiped his head, inserted his index fingers in his ears and wiped the exterior of his ears with his thumbs."

— [Aboo Dawood & al- Nasaa'i]

- **Wash your feet up to and including the ankles:**

Abdullah ibn 'Amr said: "We returned from Makkah to Madinah with Allah's Messenger, and when we came to some water on the way some of the people hurriedly performed ablution at the time of the afternoon prayer; but they were too hasty, and when we reached them their heels were dry, no water having touched them.

Allah's Messenger therefore said: "Woe to the heels because of Hell! Complete the ablution."

— [Sahih Muslim]

It is acceptable to simply run the water and have your feet under the tap if the water reaches all of your foot, touching or rubbing isn't necessary if this is the case. The reason why the foot is rubbed with water sometimes is due to the lack of water like in Hajj, so one would rub it to ensure that the water reaches the whole area.

Narrated by Anas: The Prophet صلى الله عليه وسلم saw a man on whose foot appeared a portion like the size of a fingernail which was not touched by water.

He then said, "Go back and perform your Wudoo' (ablution) properly."

— [Aboo Dawood & al- Nasaa'i]

- **This must be done consecutively**

You cannot take long gaps between the washing of each part, short gaps are acceptable: perform the elements of ablution in quick succession or all at once. One limb should not become dry before starting to wash another.

Umar ibn al-Khattab reported that a man performed ablution and he left out a spot on his foot the size of a fingernail. The Prophet صلى الله عليه وسلم said to him: "Go back and perform ablution well."

If continuity was not recommended, the Prophet صلى الله عليه وسلم would have told him to return and simply wash the missing spot. This narration is also evidence that the water should touch every part of the skin on the required limbs.

- **This must be done in the order mentioned above:**

Narrated by Hamaan, the manumitted slave of ‘Uthmaan: ‘Uthmaan called for water to perform ablution. He washed the palms of his hands three times, then rinsed his mouth and sniffed water in his nose and then blew it out. He then washed his face three times. Thereafter he washed his right hand up to (and including) his elbow three times, then the left one in the same manner, and then he wiped his head (with wet hands). Then he washed his right foot, up to (and including) the angel three times, then the left one, in the same manner. He then said, “I saw Allah’s Messenger performing ablution like this ablution of mine.”

— [Sahih al-Bukhari]

The Messenger of Allah صلى اللّٰه عليه وسلم said: “He who performed ablution like this ablution of mine and offered two cycles of prayer without allowing his thoughts to be distracted, then his previous sins will be forgiven.”

— [Sahih Muslim]

Therefore, it is stipulated that the washing of the limbs should be done in the order they are mentioned in the verse (of ablution).

Jaabir رضي اللّٰه عنه reported that the Messenger of Allah صلى اللّٰه عليه وسلم said:

نَبْدَأُ بِمَا بَدَأَاللهِ

“We begin as Allah has begun”

— [Sunan al-Tirmidhi]

The Prophet صلى اللّٰه عليه وسلم said this about performing the Hajj rituals of al-Safa and al-Marwah. That is, one should begin at al-Safa when running between the mountains during Hajj and Umrah, because this is the order in which Allah mentioned them.

By analogy, we should likewise follow the sequence of ablution as mentioned in the verse and authentic narrations.

SUNNAH ACTS OF WUDOO'

There are many Prophetic sayings stating the Prophetic traditions of Wudoo', there are numerous acts one can do for this (Sunan al-Wudoo'). The recommended elements of ablution are those that increase the virtue and reward of ablution. They are not obligatory and omitting them does not invalidate the ablution nor is one punished. However, we should strive to practise all of the recommended elements, as much as we are able, if we want to perform the best ablution possible.

I will mention some below:

- **Start by saying: "In the name of Allah" (Bismillah)**

There's a Hadith which says, there's no Wudoo' for the one who doesn't mention the name of Allah, and there's no Salaah (prayer) for the one without Wudoo'.

— [Sunan Abi Dawood]

Some scholars considered this Hadith weak, while others authenticated it. Depending on this, some scholars considered saying the name of Allah before Wudoo' obligatory, while others held it as a Sunnah. Some scholars held the opinion that if you remember it at the start, it becomes required for you to say it, however, if you forget and remember later then you are not required to restart or renew the Wudoo'.

The Jumhoor (majority) of the scholars, consider it a Sunnah, and this seems to be most correct. If someone forgot to say the name of Allah then the Wudoo' remains valid, however, if one remembers it, he should say it.

Al-Marghinani said:

لا وضوء لمن لم يسم الله والمراد به نفي الفضيلة والأصح أنها مستحبة

"No ablution without mentioning the name of Allah means a negation of perfection, and the more correct opinion is that it is recommended."

— [al-Hidaayah]

- **Starting ablution by washing the hands three times (before washing the face). It is recommended to wash one's hands before putting them into the vessel to be used for ablution**

- **It is Sunnah to wash each organ three times. Once is acceptable, twice is okay, but three times is the best and this is also the way of the Prophet صلى الله عليه وسلم, but no more than three. (Wiping over the head is to be done only once)**

Ali رضي الله عنه reported that the Prophet صلى الله عليه وسلم would perform acts of ablution three times.

— [Sunan al-Tirmidhi]

START WHERE ALLAH STARED

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Shaykh Musa Jibril حفظه الله

- Washing of the face including the mouth and nose
- Washing of the hands upto the elbows, from right to left
- Wiping over the head including the ears
- Washing the feet including the ankles, from right to left

Aboo Hurayrah رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: “When a Muslim/believer washes his face (in the course of Wudoo’), every sin he has committed with his eyes is washed away from his face along with the water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed and pure of all sins.”

— [Sahih Muslim]

Imaam al-Tirmidhi said: “This is practised by the majority of scholars, that it is permissible to perform ablution with one act each, it is better to perform it with two acts each, and it is best to perform it with three acts each; there is nothing better after this.”

- **Starting with the right organ, then the left (e.g., wash the right arm first then the left arm).**

Narrated by Aboo Hurayrah that Allah’s Messenger صلى اللّٰه عليه وسلم said: “When you perform ablution, begin with your right limbs.”

— [Reported by al-Arba’a]

A'ishah رضي اللّٰه عنها reported: “The Prophet صلى اللّٰه عليه وسلم liked to begin on his right side when putting on his shoes, combing his hair, performing his ablution, and in all of his affairs.”

— [Sahih al- Bukhari]

- **To rinse the mouth and nose before washing the face, inhale and exhale water through the nose and rinse out through the mouth with the same hand of water (this should be done moderately when one is fasting).**

The Messenger of Allah صلى اللّٰه عليه وسلم said: “Perform ablution thoroughly, run your fingers between your fingers and toes, and sniff water deeply into your nose unless you are fasting.”

— [Sunan al-Tirmidhi]

The Prophet صلى اللّٰه عليه وسلم used to take a palm full of water and take some with the mouth and inhale some through the nose at the same time. However, you can take it separately, there’s no problem with that.

Narrated by Ali رضي اللّٰه عنه regarding the description of Wudoo’ (ablution): “The Prophet صلى اللّٰه عليه وسلم rinsed (his mouth) and cleaned (his nose) sniffing up the water and then blowing it out three times. He sniffed up and blew his nose with the same hand from which he took the water.”

— [Aboo Dawood & al- Nasaa’i]

Narrated by Abdullah bin Zaid رضي اللّٰه عنه regarding Wudoo’ (ablution): “The Prophet صلى اللّٰه عليه وسلم put his hand (in the utensil) finished (his mouth) and cleaned (his nose) from one scoop (of water) (sniffing it up and blowing it out). He did that three times.

— [Agreed upon]

- **To clean the private areas from all impurities.**

(Note: however, if this is needed for example, an individual has certain impurities he’s aware of which needs to be removed, it then becomes an obligated pre-condition before starting Wudoo’). Otherwise, one can do so if one wishes.

There are two things to do here when you enter in to the bathroom, this you can do before Wudoo':

- **Al-Istijmaar** — Previously rocks or Earth would be used, however, today that can be substituted for toilet paper and its likes.

- **Al-Istinjaa** — To clean yourself with water.

The best is to combine the two: Istijmaar then Istinjaa

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ

Allah Almighty said: "They ask you ⸢O Prophet⸣ about menstruation. Say, "Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified.1 When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those who always turn to Him in repentance and those who purify themselves."

— [Surat al- Baqarah: 222]

Allah loves the repentant and those who purify themselves. This verse was revealed for the Ansaar, they used to combine the two. The Prophet صلى اللّٰه عليه وسلم asked the Ansaar (the original residents of Madinah) what they did in order for this verse to be revealed by Allah the Almighty. They told him, O Prophet of Allah, we have Jewish neighbours. What they do is they use water to clean themselves when they go to the bathroom, and we learned this and adopted it from them. The Prophet صلى اللّٰه عليه وسلم confirmed this.

- **Use the Siwaak during ablution**

There are so many statements of the Prophet صلى اللّٰه عليه وسلم in which he said regarding the Siwaak. It's one of the most hugely emphasised Prophetic traditions!

In one of the Ahadith of the Prophet صلى اللّٰه عليه وسلم, he said: "If it wasn't going to be difficult upon my Ummah I would have ordered them/commanded them to use Siwaak with every Wudoo'." In particular, it's used during the rinsing of the mouth in ablution, ensuring the purity of the mouth before going to stand before the Lord, Most-High.

— [Sahih al-Bukhari]

To go between the teeth — The Prophet صلى اللّٰه عليه وسلم said: "How good are they (al-Mootakhalliloon), the one who cleans between the teeth." What's important is the purity and cleanliness of the mouth and teeth here.

A'ishah رضي اللّٰه عنها narrated that the Prophet صلى اللّٰه عليه وسلم said: "Siwaak is a way of purifying the mouth and satisfying the Lord."

— [Ahmad & Others]

Using the Siwaak is recommended in five situations:

1. Before ablution
2. Before prayer
3. Reciting the Quran
4. Awakening from sleep
5. When the taste in the mouth becomes stale

- **Wipe the ears inside and out after wiping the head (put your index fingers inside, and use the thumbs to wipe the outside at the same time)**

Some scholars consider this obligatory as they consider this to be part of wiping over the head because they say it is part of the head, and wiping over the head (once) is an obligation of Wudoo'. The correct ruling on the matter seems to be that it is a Sunnah, but should be done regardless not only to avoid the dispute but also to gain the reward and love of the Prophet صلى اللّٰه عليه وسلم.

- **Putting your fingers through your beard (Takhaalul)**

It is recommended to run one's fingers through a very thick beard. For those with a thin beard, the water should touch the skin on the face. Use your wet fingers and run it through the hairs of the beard if it's thick. If it's a thin beard then you can lightly dap around it. It is Sunnah to go through it with your fingers, and gently press over the beard with them. Takhleel means to go through it with your fingers.

Narrated by 'Uthmaan رضي اللّٰه عنه: "While performing Wudoo', the Prophet صلى اللّٰه عليه وسلم would run (his) fingers through his beard."

— [al-Tirmidhi]

- **Run your fingers between the fingers and toes, ensuring the water gets through them**

Narrated Laqit bin Sabra, Allah's Messenger said: "Perform a perfect Wudoo' (ablution), run (your fingers) through the fingers (of the hands) as well as between the toes, and sniff water up well inside the nose unless you are fasting."

— [Reported by al- Arba'a]

Ibn Abbas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “When you perform ablution, run your fingers between the fingers on your hands and your toes.”

— [Sunan al-Tirmidhi]

- **There’s another Hadith to wash the knuckles too**

Aboo Shuja’a wrote: “The (recommended) Prophetic practises are ten things: beginning with the name of Allah, washing the hands before dipping them into the vessel, rinsing the mouth and sniffing water into the nose, wiping the entire head, wiping the inner and outer parts of the ear with new water, running wet fingers through a thick beard, running wet fingers between fingers and toes, beginning with the right side before the left side, performing the purifying actions three times each, and to do so continuously.”

- **Recite the supplication after Wudoo'**

Umar ibn al-Khattab رضي ٱللَّٰه عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “Whoever performs ablution in the best manner and then he says:

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ
اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

“I bear witness there is no God but Allah alone without any partners, and I bear witness Muhammad is his servant and his Messenger. O Allah, make me among those who repent and make me among those who purify themselves.”

The eight gates of Paradise will be opened for him and he may enter through whichever he wishes.”

— [Sunan al-Tirmidhi]

THE SUPPLICATIONS OF WUDOO'

There are two authentic supplications for the worshiper to say, one during ablution and the other after it.

- **During Wudoo':** Aboo Musa reported: "I came to the Messenger of Allah, peace and blessings be upon him, while he was performing ablution. I heard the Prophet صلى الله عليه وسلم supplicating:

اللهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

"O Allah, forgive my sins, expand my dwelling, and bless me in my provision."

— [al-Sunan al-Kubra lil-Nasaa'i]

- **After Wudoo':** Following the completion of ablution (Wudoo'), the Prophet Muhammad صلى الله عليه وسلم used to recite a specific supplication. The Duah is as follows:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِين

"I bear witness there is no God but Allah alone without any partners, and I bear witness Muhammad is his servant and his messenger, O Allah, make me among those who repent and make me among those who purify themselves."

Reciting this supplication after performing ablution is a way of reaffirming one's faith and belief in Allah and His Messenger, Prophet Muhammad صلى الله عليه وسلم. The phrase *"make me among those who purify themselves,"* means purification in a comprehensive sense, both inwardly and outwardly: purification from filth and dirt on the body, spiritual diseases in the heart, evil and vain thoughts in the mind, and sins on the record of deeds. This will combine both spiritual and physical purification for the person, preparing them to stand before Allah.

Narrated by Umar رضي الله عنه that Allah's Messenger صلى الله عليه وسلم said: "If one of you performs ablution thoroughly, then recites (the following supplication): "I testify that there is no one worthy of worship but Allah, He is Alone and has no partner and I testify that Muhammad is His slave and His Messenger, Oh Allah! Include me among those who repent often and those who keep themselves pure," — all the right gates of Paradise will be opened for him and he may enter through any gate he wishes."

— [Sunan al-Tirmidhi]

There is another Hadith that the Prophet صلى الله عليه وسلم used to look up at the sky and smile, but this is a weak Hadith.

THE PERMISSIBLE WATER AND PROHIBITION OF WASTING WATER

Water is purifying as long as it is not mixed with anything impure.

The Messenger of Allah, صلى الله عليه وسلم, said:

إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ

“Water is pure and nothing makes it impure.”

— [Sunan al-Tirmidhi]

Al-Bayhaqi said, “Water is pure unless an impurity falls into it that changes its smell, taste, or colour.” Water is clean enough for ablution as long as it is not mixed with something dirty that changes its **smell, taste, or colour.** In other words, a minuscule amount of impurity or filth that mixes with water will not invalidate it for ablution.

Ablution should also be performed using small to moderate amounts of water. Beware and know that the perfection of ablution comes with making sure each limb has been washed properly, using more water does not necessarily mean this. So be aware of wasting water and going to excessive limits, the Prophet صلى الله عليه وسلم said: “There would be some people of the Muslim nation who would exceed the limits in purification, i.e., who would purify themselves excessively, wastefully and having unsubstantiated doubt (meticulous whispering of the Shaytaan).”

— [Ahmad & Aboo Dawood]

Imaam al-Bukhari said: "The scholars disliked extravagance in ablution and to go beyond what was done by the Prophet, صلى الله عليه وسلم". Using too much water in ablution is a form of prohibited extravagance and transgression.

Anas reported: “The Prophet, صلى الله عليه وسلم would perform ablution with one mudd (half of a kilogram) and would perform a ritual bath with one sa’ (two kilograms) to five mudd.”

— [Bukhari & Muslim]

Abdullah ibn Amr reported: “The Messenger of Allah, صلى الله عليه وسلم, passed by Sa’d while he was performing ablution. The Prophet said: ‘What is this extravagance?’ Sa’d said, ‘Is there extravagance with water in ablution?’ The Prophet said: ‘Yes, even if you were on the banks of a flowing river.’”

— [Musnad Ahmad]

THE STEPS OF WUDOO’

Make the intention as solely for the sake of Allah in your heart

SUNNAH

Start with the right organs before the left

SUNNAH

Use the Siwaak

SUNNAH

Say Bismillah (obligatory if remembered but does not invalidate the Wudoo' if forgotten). Whilst washing each organ recite:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

SUNNAH

Start Wudoo' by washing the hands three times

SUNNAH

ISTINSHAAQ:
Inhale the water through the nose & rinse the mouth. Then spit out the water/blow it out from the nose using the left hand

WASHING THE FACE:
Wipe from the hairline to the lower parts of the jaw, & from tragus to tragus

THE STEPS OF WUDOO'

SUNNAH

Takhaalul: Running wet fingers through one's beard

WASHING THE FOREARMS AND ELBOWS:
Wash each hand from the fingertips & nails, up to and including the elbows

WIPING THE HEAD:
Connect the fingertips of both hands & start from the hairline, going down to the end of the head & back up. No need to wipe down all the hair, just the head. To be done only once

Place wet index fingers inside the ears & use the thumbs to wipe the outside back of the ears

Wash the feet up to & including the ankles. Washing the feet (up to the ankles) is obligatory. However, it's Sunnah to rub in the water

SUNNAH

Run fingers between fingers/ toes/ knuckles to ensure water reaches those areas

SUNNAH

Recite the following supplication after completing Wudoo':

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ
التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

TWO RAK'AAT PRAYER AFTER WUDOO'

Aboo Hurayrah reported:
The Prophet صلى الله عليه وسلم said: "O Bilaal, tell me of the most hopeful deed you practised in Islam. I heard the scuffle of your sandals before me in Paradise."

يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ

Bilaal رضي الله عنه said: "The most hopeful deed to me is that I do not perform ablution by day or night that I pray along with it as much as Allah decreed me to pray."

مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ

Imaam Al-Nawawi رَحِمَهُ ٱللَّهُ commented on this: "In this is the virtue of praying after finishing ablution, that it is Sunnah, and that it is permissible to do so at the times when prayer is generally prohibited, such as at the rising of the sun, its zenith, and its setting, after the morning and midday prayers, because it has a reason to allow it."

وَفِيهِ فَضِيلَةُ الصَّلَاةِ عَقِبَ الْوُضُوءِ وَأَنَّهَا سُنَّةٌ وَأَنَّهَا تُبَاحُ فِي أَوْقَاتِ النَّهْيِ عِنْدَ طُلُوعِ الشَّمْسِ وَاسْتِوَائِهَا وَغُرُوبِهَا وَبَعْدَ صَلَاةِ الصُّبْحِ وَالْعَصْرِ لِأَنَّهَا ذَاتُ سَبَبٍ

The Prophet صلى الله عليه وسلم said: "Whosoever makes Wudoo' and completes it perfectly, and offers two Rak'ah after, without distraction, Allah will forgive all his sins. This is part of the Sunnah which the Prophet صلى الله عليه وسلم approved when he asked Bilaal about the best deed he performed. The Prophet صلى الله عليه وسلم approved this and didn't prohibit him from it. So a person can perform it if they wish to, and there is no punishment for the one who does not do it, performing any prayer as we know holds immense reward."

WIPING OVER THE KHUFFAIN & SOCKS (AL-JAWAARIB)

Hasan said: "I was told by seventy of the Companions of Allah's Messenger رضي اللّٰه عنهم that he used to wipe over his Khuffain (with his wet hands during ablution)."

There was a companion called al-Mugheerah Ibn Shu'bah, he was pouring water on the Prophet صلى اللّٰه عليه وسلم when the Prophet صلى اللّٰه عليه وسلم was making Wudoo', and then the Prophet صلى اللّٰه عليه وسلم reached to wash his feet, al-Mugheerah رضي اللّٰه عنه went down to take off the Prophet's Khuff for him so he could wash it, the Prophet صلى اللّٰه عليه وسلم told him: "Leave them alone, I put them on when I was pure/had Wudoo".

Narrated by Mugheerah bin Shu'ba: "Once I was in the company of the Prophet صلى اللّٰه عليه وسلم. He then performed ablution and I reached down to take off his socks (Khuffoof). He said: "Leave them for I have put them on in a state of purification." So he wiped over them.

— [Agreed Upon]

Narrated by al-Mugheerah bin Shu'ba: "The Prophet صلى اللّٰه عليه وسلم performed ablution and passed wet hands on his forelock, over the turban and over the two leather socks."

— [Muslim]

There are some basic stipulated conditions for you to be able to wipe over the socks. Some scholars put a lot of conditions such as the socks needing to be heavy or light, without holes, a particular material, etc., however, these do not matter. The Sahabah رضي اللّٰه عنهم أجمعين did not have clothing as we do now. You can wipe over the socks, it doesn't matter what they are. **(Side-note: prayer is not accepted with socks which contain drawings with faces on them as we have seen trending over the recent years, i.e., cats, dogs, birds, etc., all of this is not allowed)!**

The conditions are as listed below:

1. **They must be put on when in a state of purity (Wudoo'), i.e., you need to put them on when you have Wudoo'**
2. **The socks should be pure and free from any impurities**
3. **It is only acceptable for minor ritual impurity (that which invalidates the ablution), it cannot be done when cleaning oneself from major ritual impurities such as Ghusl for Janaabah**
4. **Must be done for the duration of their fixed times, and not exceed that**
5. **The Khuff must have been legally attained**
6. **Must completely cover the feet up to the ankles, if they do not then it is impermissible to wipe over them**

You do not wipe under the Khuff or socks, rather it is on the upper part, you should spread your fingers and pass your wet fingers over from the toes upwards (towards the leg), using the right hand for the right foot and left hand for the left foot. This should be done once.

Ali رضي الله عنه said: “If the religion were based on opinion, it would be more fitting to wipe the underparts of the leather socks rather than the upper. However, I have seen Allah’s Messenger wiping over the upper parts of his leather socks.”

— [Aboo Dawood]

The traveller can wear it and wipe over it for up to three days and three nights. The only time one can exceed the three days is if the individual keeps travelling, for example, after the three days he went to another place, in this case, his three days and nights of wiping over the Khuff starts from the beginning again, as he’s considered a traveller as long as he continues to travel. For example, you’re in Jeddah (as a traveller) for three days, if you remain there for more than three days then you take them off and make regular Wudoo’ (washing the feet), but if you leave before the three days or you go travelling after the three days to Madinah, your three days will start from the beginning again.

The same applies to combining and shortening the prayer. So, you’re in Detroit as a traveller — you have three days to wipe over the Khuff, and four days of shortening and combining the prayer. Anything beyond that, anytime more than that you spend in Detroit you’re no longer considered a traveller, you’re like a resident, so you do as the resident does. However, if you go from Detroit to a different neighbourhood then you are considered a traveller again, so you can wipe over your socks and shorten and combine the prayers.

For the resident — the one not travelling, he can wear and wipe over it for one day and one night, before being required to take them off, perform ablution (including washing the feet), then if he wants, can start wiping on the socks over again for another 24 hours, one can keep this cycle going.

Narrated by Safwaan bin ‘Assaal: “When we were on a journey, the Prophet صلى الله عليه وسلم used to command us not to remove our leather socks (for washing our feet in ablution) for three days and three nights, even if we had to answer the call of nature (urination or defecation) or slept. However, in the case of Janaabah (ejaculation or sexual impurity), he commanded us to remove the leather socks (in order to take a complete Ghusl).

— [al- Timridhi & al- Nasaa’i]

Narrated by Ali: “The Prophet صلى الله عليه وسلم fixed the period mash (wiping) over the leather socks (Khifaaf) for three days and nights for a traveller and one day and a night for the resident person (in town).”

— [Muslim]

Narrated by Ali رضي الله عنه: The Prophet صلى الله عليه و سلم fixed the period of Masah (wiping) over the leather socks (Khuffain — plural of Khuff) for three days and nights for a traveller and one day and a night for the resident person in a town

— [Muslim]

Narrated Thawbaan رضي الله عنه: Allah's Messenger صلى الله عليه و سلم sent out a military expedition and commanded them to wipe over the turbans and leather socks.

— [Ahmad & Aboo Dawood]

You can take them off at any time, this does not invalidate your Wudoo', so long as you do not exceed the time limit. For example, the man who made Wudoo' and wiped his head as required in the Wudoo', then after he went and had a haircut, does this break his Wudoo'? No. The same applies when it comes to wiping over the socks. Your Wudoo' will remain until a different nullifier of Wudoo' occurs such as urination, stool, passing gas, etc. And if you want to wipe over them again, then they must be put on when you are in a state of Wudoo'. But this is an important condition, you must put them on when you have existing Wudoo', if you put them on when you are not in a state of Wudoo' then you cannot wipe over them, you will be required to take them off and wash your feet like normal. The Prophet صلى اللّٰه عليه وسلم told al-Mugheerah when he reached down to take off the Prophet's Khuff for him when the Prophet صلى اللّٰه عليه وسلم was making Wudoo', "Leave them, I put them on when I was pure/had Wudoo'."

For example, currently, you have no Wudoo', so you have to make Wudoo', wash your feet, then you can put the socks on. If you keep them on or if you take them off and then put them back on whilst you're still in a state of Wudoo', then the next time you make Wudoo' you are permitted to wipe over them. All you need to do is just wipe on top of them once.

In conclusion, the act of Masah (wiping) over the socks is authenticated and permissible according to Ahadith. More than eighty Companions of the noble Prophet, including the *'Ashra-e-Mubashshara* (the ten most righteous companions who were promised Paradise while still in this world رضي اللّٰه عنهم أجمعين, have narrated and discussed this practise. Ali ibn Abi Talib emphasised that religious commands and prohibitions are rooted in revelation, not in human judgment. These orders should not be accepted or dismissed based on individual understanding or misinterpretation. This doesn't imply that these commands conflict with logic and wisdom. It emphasizes that it's unacceptable to contradict a verdict when a Sahih (authentic) Hadith is present, thus clarifying Islamic Jurisprudence and its principles. Masah over the socks is subject to conditions: one must have performed ablution before donning the socks for them to be eligible for Masah. If the socks are worn without prior ablution, Masah is not permissible. For travellers, Masah over the socks may be performed for up to three days, while for residents, it's allowable for up to thirty-four hours. The timing of Masah does not start from when the socks are worn but from when the ablution is nullified. The method of Masah involves moistening the hands with water and wiping them from the toes upwards to the calf. Expiration of the permitted time, passing of wind, urination, etc., nullify Masah, and it is also invalidated by any action that breaks or nullifies ablution. This is permitted by Allah to you, and Allah loves to see His slaves taking advantage of what He has permitted.

@Lightofthetruth *Shaykh Musa Jibril حفظه الله*

CONDITIONS FOR WIPING OVER THE KHUFFAIN

The socks must have been legally obtained

The socks should be free from any impurities

The socks should not have drawings/ faces on them

The socks must cover the feet up to the ankles. If not, wiping over them is impermissible

The socks must be worn in a state of purity/Wudoo'

Wiping over socks only applies to minor ritual impurities. It cannot be done for major ritual impurities like Ghusl for Janabah

Wiping must be done for the duration of its fixed time & not exceed it

RULINGS PERTAINING TO WIPING OVER THE KHUFFAIN

DIRECTIONS FOR WIPING:
Spread your wet fingers, wipe over the socks from the toes and move upward toward the leg. Use the right hand for the right foot & left hand for the left foot. This should be done once

THE TRAVELLER:
Can wear and wipe over the socks for up to a period of 3 days and 3 nights. If one continues to travel after the prescribed period, he/she should remove them and make ablution (wash the feet during it). Then, he/she should put the Khuffain/socks back on and the time limit will reset. One can continue to wipe over them for another 3 days and 3 nights. This cycle continues as long as one is travelling

THE RESIDENT:
Can wear and wipe over socks for 1 day and night. When the 24 hours is over, they must remove the socks/perform Wudoo' normally. If desired they can wear the socks again & wipe over them for another 24 hours

One must be in a state of Wudoo' prior to wearing the socks & if they want to wipe over them

These same rules apply to wiping over shoes. However, any impurities on the shoes must be removed

Removing the socks does not invalidate Wudoo'

It doesn't matter what kind of socks you wear or how thick/thin they are

WIPING OVER THE SHOES FOR WUDOO' AND OFFERING PRAYER WITH SHOES

Wiping over socks and praying in shoes is fundamentally a practise derived from the Prophetic tradition (Sunnah). The Messenger of Allah صلى الله عليه وسلم is reported to have done so on various occasions. Some may think as to why several pages have been dedicated to this matter of wiping over the socks and shoes, and the permissibility of offering prayer with shoes on, but the reality is, that this matter goes beyond Islamic jurisprudence, it is a matter of creed. Some people misunderstand or misapply this practise. Additionally, some sects which claim to be from Islam and other religions don't observe this practise, therefore, this differentiates Ahlul Sunnah, or "people of the tradition" from the people of misguidance. The reason why offering prayer with shoes on has become uncommon today is because of the carpets and rugs in the Masaajid.

There are also narrations that the Prophet صلى الله عليه وسلم wiped over his shoes for Wudoo’, though the Jumhoor say otherwise. The correct issue of the matter is that one can wipe over the shoes for Wudoo’. The condition for wiping over the Khuff/socks or even the shoes is that they must be high enough to cover the ankles. It doesn’t matter whether you wipe over your shoes or socks, the same rulings of wiping over the Khuff apply. The act of wiping over socks and praying in shoes is found in the authentic Ahadith of the Messenger of Allah. The Prophet صلى الله عليه وسلم permitted this practise and outlined specific conditions and details within his Sunnah. This permission serves as ease and to lessen the burden of the believers, whether one is travelling or a resident.

Contrastingly, other sects and people of the Book (primarily the Jews), do not practise this. These differences help distinguish Ahlul-Sunnah Wal-Jama'ah, as their practises are deeply rooted in the context of Quran and authentic Hadith. The Prophet صلى الله عليه وسلم said in a Hadith, be different from the Jews, offer prayer in your shoes for the Jews do not offer prayer with their shoes nor their Khuffs (leather socks). The Prophet صلى الله عليه وسلم is emphasising the importance of contradicting other religions here.

وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

Allah Almighty said: “This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion”

— [Surat al- Ma’idah: 3]

“I saw the Messenger of Allah صلى الله عليه وسلم praying both barefooted and wearing sandals.”

— [Aboo Dawood & Ibn Maajah]

There’s a Hadith that the Prophet went to Quba and he offered prayer with his shoes on. There’s another Hadith, the Prophet صلى الله عليه وسلم said, before you offer prayer, or if there’s something on your shoes, then rub them against each other and offer prayer with them. The Prophet صلى الله عليه وسلم said: “When one of you prays, he should wear his shoes or take them off and put them in between his feet, and not harm others with them.”

— [Aboo Dawood]

One time the Prophet صلى الله عليه وسلم was offering prayer. During the prayer he took off his shoes and placed them on his left. The companions رضي الله عنهم followed his footsteps, from behind him they took off their shoes too. After he finished the prayer he asked the companions, "Why did you take off your shoes?" They replied, "O Prophet of Allah, we saw you taking off your shoes, that's why we did it too." The Prophet صلى الله عليه وسلم informed his companions, "Jibreel came to me and told me there's something impure on my shoes, that's why I took off my shoes. Therefore, when one of you goes to the Masjid, he should look at his shoes: if he sees on them something harmful he should wipe them and pray in them."

— [Ahmad & Aboo Dawood]

Aboo Umaamah narrated that once the Prophet صلى الله عليه وسلم came upon a group of old people of the Ansaar with beards that were completely white. He said to them: "O people of the Ansaar, dye your beards red or yellow and (thus) be different from the people of the Book." [Aboo Umaamah says], I asked: "O Prophet, the people of the Book wear [clothes like] pants and avoid wrapping the loincloth, [what should we do?]"

The Prophet صلى الله عليه وسلم said: "You should wear [clothes like] pants as well as wrap the loincloth and [thus] be different from the people of the Book." I asked: "O Prophet, the people of the Book walk bare-feet and avoid wearing shoes, [what should we do?]" The Prophet صلى الله عليه وسلم replied: "You should walk bare-foot as well as wear shoes, and [thus] be different from the people of the Book." Then we asked: "O Prophet, the people of the Book keep their beards closely trimmed and let their moustaches grow long, [what should we do?]" The Prophet said: "You should trim your moustaches and let your beards grow and [thus] be different from the people of the Book."

— [Musnad Ahmad]

Therefore, We should only clean our shoes if we're certain that they have come into contact with impurity. Otherwise, it's entirely acceptable to wear them during prayer. The Prophet's Hadith displays its permissibility. As we learn from the Hadith, all of the Prophet's companions had their shoes on during this prayer. They only removed them to emulate his actions, but he had a particular reason for doing so. As this reason was not relevant to them, he questioned their action and educated them on the proper protocol.

Imaam at-Tahawi said: "It is strongly proved through the authentic Ahadith that the Prophet used to do his prayer wearing his shoes and he used to take them off only when there was impurity that got stuck on them..." Unfortunately, this has become abandoned despite being from the Sunnah of the Messenger. Some exceed the limit and go as far as to deny its legitimacy.

AL-ISTINJAA BIL MA'

Madinah was the home place of many Jewish tribes. The Jewish people used to make Istinjaa' (wash their private areas with water) — the Ansaar later learned and adopted this from them. Back in those times, there was no toilet paper, people would use items such as stones to clean themselves with. So firstly, they (the Ansaar) would use stones or its likes to clean themselves, then use water after. The companions رضي الله عنهم learned this from them and Allah revealed a verse regarding it.

إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ

Allah Almighty said: "Surely Allah loves those who always turn to Him in repentance and those who purify themselves."

— [Surat al- Baqarah: 222]

In an authentic Hadith, we see that the Prophet صلى الله عليه وسلم used water to clean himself, hence this is extremely encouraged.

The Prophet صلى الله عليه وسلم used to relieve himself, then another boy and I would bring a vessel of water and a short spear and he would cleanse himself with the water.

— [Bukhari & Muslim]

Today we have toilet paper. The best way to purify and clean yourself after you've used the toilet is by using toilet paper and then following it by washing with water, this is a combination of the two.

Aboo Hurayrah narrated that the Prophet صلى الله عليه وسلم said: "This Ayah was revealed about the people of Quba: In it are men who love to purify themselves. And Allah loves those who make themselves pure." He said: "They used water to perform Istinjaa so this Ayah was revealed about them."

النَّبِيِّ صلى الله عليه وسلم قَالَ " نَزَلَتْ هَذِهِ الآيَةُ فِي أَهْلِ قُبَاء : (فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ) " . قَالَ كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ هَذِهِ الآيَةُ فِيهِمْ . قَالَ هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . قَالَ وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ وَأَنَسِ بْنِ مَالِكٍ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ .

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ETIQUETTES OF AL-ISTIJMAAR WAL ISTINJAA

The emphasis on maintaining cleanliness in the Quran and Sunnah is extremely significant, being reiterated time and again. It is a critical prerequisite for the acceptance of one's prayers. Any indifference or oversight regarding cleanliness is a cause for punishment in the grave.

Recite the supplication before entering the toilet, this blocks the eyes of the Jinn so they are prevented from seeing you.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

"O Allah, I seek protection in you from the male and female shayateen"

Enter with your left foot

Don't speak unnecessarily or waste time in the toilet. Leave as quickly as you are able to.

Sit down and avoid standing, as was the way of the Prophet صلى الله عليه وسلم

Avoid facing or turning your back to the Qiblah. Unless it is a fixed toilet in a building

Don't let urine drops fall on your body or clothes. Ibn Abbas said: The Messenger of Allah صلى الله عليه وسلم passed by two graves and said, "They are being punished, but they are not being punished for something that was difficult to avoid. One of them used to walk about spreading Nameemah (malicious gossip) and the other used not to take care to avoid getting urine on himself."

ETIQUETTES OF AL-ISTIJMAAR WAL ISTINJAA

The emphasis on maintaining cleanliness in the Quran and Sunnah is extremely significant, being reiterated time and again. It is a critical prerequisite for the acceptance of one's prayers. Any indifference or oversight regarding cleanliness is a cause for punishment in the grave.

Use left hand when cleaning self (wash or wipe)

Istijmaar: Use toilet paper (or any solid matter), three times or more is sufficient

- Sufficient alone if there is an inavilaibility of water

Istinjaa: Use water to clean yourself

- Istijmaar and Istinjaa can be done in any order, although each one is sufficient, it is best to combine both together

Preferably wash an odd number of times

Wash and cleanse your hands, ideally with soap or its likes

Exit with theright foot first, after exiting say the following supplication:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

"(O Allah) I seek forgiveness and pardon from You". All Praise be to Allah, who has taken away from me discomfort and granted me relief"

قَال سَعِيد بْن الْمُسَيَّبِ رضي الله عنه إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ

Sa'id ibn al-Musayyib, may Allah be pleased with him, said, "Verily, Allah is pure and He loves purity. He is clean and He loves cleanliness. He is generous and He loves generosity. He is magnanimous and He loves magnanimity."

NULLIFIERS OF WUDOO'

- **The general rule is, anything that comes from both the front and back passages will break the Wudoo' (e.g., stool, wind, urination, blood, etc.).** When something comes out of the two private passages (front and back), generally it breaks the Wudoo' unless you are of those who are excused

The Prophet صلى اللّٰه عليه وسلم said: "Allah will not accept anyone's prayer if he breaks his Wudoo' until he makes his Wudoo' again."

Aboo Hurayrah was asked what invalidates the Wudoo'? He replied that it comes from the back (air). Sometimes the air comes silently, sometimes with noise, sometimes with a smell and sometimes without a smell. So long as you are aware that air came out, your Wudoo' has been invalidated."

The Prophet صلى اللّٰه عليه وسلم said: "Allah will not accept the prayer of any one of you if he passes urine, stool, or breaks wind until he performs ablution."

Narrated by 'Ali bin Talq that Allah's Messenger said: "When one of you releases air (through his anus) during Salaah (prayer), he should break the Salaah (prayer) then perform ablution and repeat his prayer."

— [Narrated in al-Khamsa]

Narrated by 'Ali bin Abi Taalib: "I was one whose Madhi (urethral discharge) flowed rapidly. Hence, I asked Miqdad to ask the Prophet (about it). He (the Prophet صلى اللّٰه عليه وسلم) said: "One should perform Wudoo' (ablution) in this case."

— [Agreed upon, al- Bukhari's wording]

- **If the person is in doubt if he has passed wind or not:** The Prophet صلى اللّٰه عليه وسلم said: "One should not leave prayer (to perform Wudoo' again) unless one hears a sound (of the wind) or smells something."

  — [Bukhari]

Narrated by Abu Hurayrah that Allah's Messenger said: "If one of you feels a disturbance in his stomach and doubts whether he has released some air or not, then he must not leave the Masjid until he hears (its) sound or smells (its) odour."

— [Muslim]

- **Mental unconsciousness such as if the person faints, goes into deep sleep, etc**

- **Anything which comes out of the body excessively that's impure will break the Wudoo'** (aside from that which exits from the two private passages, front and back, as this in most cases will nullify the Wudoo' whether a little or a lot)

- **Someone commits apostasy, this breaks the Wudoo'**

- **Eating the meat of the camel:** Some scholars such as Ahmad Ibn Hanbal رحمه الله considered eating the meat of the camel to invalidate the Wudoo' although the Jumhoor say otherwise. It's definitely better to make Wudoo' to avoid the dispute. Narrated by Jaabir, the Prophet صلى الله عليه وسلم was asked: "Should I perform ablution after eating the meat of a camel?" The Prophet replied in the affirmative. Then he was asked: "Should I perform ablution after eating mutton?" He replied: "If you wish."

— [Muslim]

Does Blood Invalidate the Wudoo'?

This is a disputed matter, after looking into the matter I believe that it does not. Some scholars say for example someone got wounded severely like 'Umar Ibn Al-Khattab and a lot of blood came out of him رضي الله عنه, this invalidates it, or for example, someone got wounded and a small amount of blood came out, then no problem. But they say if a large amount of impurity like blood, pus, or stool from the stomach, etc. if a lot of this comes out from the body then it breaks the Wudoo'. This is the opinion of some scholars. However I do not believe blood, in particular, invalidates the Wudoo' as there is no authentic evidence to say otherwise (other than that which exits out of the two private areas, unless excused).

No, the part of the Hadith where it says to make Wudoo' for each prayer is not the saying of the Prophet صلى الله عليه وسلم.

Does the Blood of the Vein Invalidate Wudoo'?

Narrated by A'ishah: Fatima bint Aboo Hubaish came to the Prophet صلى الله عليه وسلم and said: "O Messenger of Allah, I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified. Should I, therefore, abandon the prayers?" He (the Prophet صلى الله عليه وسلم) said: "No, for that is only (blood from) a vein, and is not menstruation. So, when the menstruation comes, abstain from prayers, and when it ends, wash the blood from yourself and then pray".

— [Agreed Upon]

Does Washing the Deceased Invalidate the Wudoo'?

This is a disputed matter. Despite some scholars holding the opinion that washing the deceased invalidates the Wudoo', I do not think so. Some scholars said the person washing the deceased must make Ghusl, I see no problem showering just for caution and purity, it's better to for hygiene, but it's not compulsory.

Does Touching the Private Area Break the Wudoo'?

Only if it is touched with desire. Your private areas are a part of you, it is just like touching anything else UNTIL otherwise.

Talq bin Ali narrated that a man said: "I touched my penis" or he said, "Must a man who touched his penis during the prayer perform Wudoo' (ablution)?" The Prophet صلى الله عليه وسلم replied: "No, it is only a part of your body."

— [Reported by al-Khamsa]

Does Sleeping Invalidate the Wudoo'?

Dozing off or merely slumbering in and of itself does not break the Wudoo', we see this from the Prophet's time when the Prophet صلى الله عليه وسلم would adjourn the 'Isha prayer, his companions رضي الله عنهم, whilst waiting for him in the Masjid, would slumber. When the Prophet صلى الله عليه وسلم would come, they'd make no Wudoo', and they'd offer the 'Ishaa prayer with him. However, when one goes into a state of deep sleep where he no longer knows or is aware of anything he's doing, he has to make Wudoo' because he does not know if his Wudoo' broke at the time or not.

Narrated by Anas: "The Companions of Allah's Messenger رضي الله عنهم in his lifetime used to wait for the 'Isha (night) prayer, so much so that their heads were lowered down (by dozing)." They would then pray without performing ablution.

— [Aboo Dawood]

THE NULLIFIERS OF WUDOO’

Apostasy

Anything that comes from the front or back passage (e.g., stool, wind, urination, blood, etc.)

Anything that excessively leaves the body (e.g., when someone gets injured, organs could come out, etc.)

Mental unconsciousness (e.g., fainting, deep sleep, etc.)

Eating camel meat. This matter is disputed, but it remains safer to make wudoo' regardless

Touching the private areas with desire

Making ghusl after washing the dead is better for hygiene, but not compulsory

MERITS OF WUDOO'

It is encouraged to preserve the state of ablution (Wudoo'), at all times. This applies to both men and women, fostering a consistent approach towards spiritual and physical purity. Regardless of the activity — be it seeking knowledge, stepping out, resting, or even between prayers — sustaining Wudoo' is beneficial and of great merit. Even while you anticipate the next prayer post offering one, the state of Wudoo' is a cause for having the Angels seek forgiveness for you. Thus, the effort to maintain Wudoo' continuously is immensely rewarding.

Whenever Wudoo' is disrupted, make an effort to refresh it immediately. Ablution, (Wudoo'), symbolises enlightenment and hence is referred to as "light" (Noor). Every drop of water used during Wudoo' signifies the elimination of sins, purifying you further. Moreover, the water used during Wudoo' will bear witness for you on the day of judgement. This sheds light on the profound spiritual significance and impact that maintaining Wudoo' consistently carries.

إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ
قَطْرِ الْمَاءِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ
رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنْ الذُّنُوبِ

The Messenger of Allah صلى الله عليه وسلم said: “When a Muslim or a believer washes his face in ablution, every sin that he committed with his eyes will be washed away with the last drop of water. When he washes his hands, every sin that he committed with his hands will be washed away with the last drop of water. When he washes his feet, every sin that he committed with his feet will be washed away with the last drop of water, until he emerges purified from sin.”

— [Sahih Muslim]

The Prophet صلى الله عليه وسلم said: “Would you want me to inform you/may I tell you about something which if you do it Allah will forgive your sins, not only that, He will also raise your rank in paradise?” What is it? Making Wudoo’ when there’s difficulty (i.e., if the weather is cold, or there’s a shortage of water, or you sleep then get up, you’re feeling sick or tired, travelling, etc.,) anything of difficulty (as long as you’re not putting yourself and your health at risk), then Allah will forgive your sins and upgrade your rank in paradise.

At the time of the Fajr prayer the Prophet صلى الله عليه وسلم asked Bilaal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilaal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

‘Uthmaan ibn Affan رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said:

لَا يَتَوَضَّأُ رَجُلٌ مُسْلِمٌ فَيُحْسِنُ الْوُضُوءَ فَيُصَلِّي صَلَاةً إِلَّا غَفَرَ اللَّهُ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا

“A Muslim man does not perform ablution in an excellent manner and then performs prayer, but that Allah will forgive him for what occurred between his prayer and the next.”

— [Bukhari & Muslim]

The Prophet صلى الله عليه وسلم said:

مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

“Whoever performs ablution like this ablution of mine and offers two cycles of prayer, without allowing his thoughts to stray, his previous sins will be forgiven.”

— [Bukhari & Muslim]

Maintaining ablution has profound significance both for spiritual reasons and physical well-being. The act of ablution ensures that a Muslim is always prepared for prayer and in a state of worship. This constant readiness encourages a sense of discipline and punctuality in their prayer. It encourages the individual's mind to become primed to focus on the forthcoming prayers and other acts of worship, creating a mental environment that is conducive and receptive to worship, wherein you leave the hustle and bustle of the worldly life and focus on the purpose of your creation. Therefore, an essential benefit of maintaining ablution is the constant remembrance and mindfulness of Allah, serving as a steady reminder of one's covenant with Allah. This regular mindfulness acts as a deterrent against indulging in sinful actions and increasing faith.

Moreover, the physical benefits cannot be overstated. In Islam, maintaining physical cleanliness is a significant part of the faith. Ablution involves washing the hands, mouth, nose, face, forearms, and feet, which inherently elevates personal hygiene. But Wudoo' is not merely about the physical cleanliness of the body. It also involves the purification of the soul. Ablution is a means of spiritual cleansing. It is an act of worship that prefaces other forms of prayer, enabling one to stand before Allah with a serene and clean soul.

Those who diligently strive to maintain ablution will shine brightly on the Day of Judgment.

The Messenger of Allah صلى الله عليه وسلم came to a graveyard and he said: “Peace be upon you, the abode of a people who had faith. We, if Allah wills, will join you. I love to see our brothers.”

They (the companions) said: “Are we not your brothers, O Messenger of Allah?”

The Prophet صلى الله عليه وسلم said: “You are my companions, but our brothers are those who have yet to come.”

They said: “O Messenger of Allah, how will you recognize those people from your nation who have not yet been born?”

The Prophet replied: “Suppose a man had horses with white blazes on their foreheads and legs, among horses that are all black. Tell me, would he not recognize his own horses?”
They said: “Of course.”

The Prophet صلى الله عليه وسلم said:

فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنْ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ أَلَا لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ
الْبَعِيرُ الضَّالُّ أُنَادِيهِمْ أَلَا هَلُمَّ فَيُقَالُ إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ فَأَقُولُ سُحْقًا

“They will come with radiant faces, arms, and legs due to the traces of ablution. I will arrive at the fountain before them. Some people will be driven away from my fountain, just as a stray camel is driven away. I will call out: ‘Come! Come!’ But then it will be said to me: ‘These people changed themselves after you,’ and I will say: ‘Be off! Be off!’”

Abdullah ibn Mas’ood reported, It was said: “O Messenger of Allah, how will you recognise those you have never seen from your nation?”

The Messenger of Allah صلى الله عليه وسلم said: “Radiant streaks upon their limbs from the traces of ablution.”

— [Sahih Muslim]

TAYYAMUM : DRY ABLUTION

Dry ablution in Islam is known as Tayyamum, a ritual purification act when water isn't accessible or safe to use for cleansing (i.e., the one who has been excused by the Shari'ah). This act serves as a substitute for the usual ablution (Wudoo") or ritual bath (Ghusl). Tayyamum involves the striking of clean Earth or dust with the hands, followed by a symbolic wiping of the face and hands up to the wrist, signifying purification in preparation for prayer.

The permission for dry ablution is in the following cases:

1. **When there is no water available to use**
2. **Insufficient water (in the case where there is enough water to wash some of the organs (but not all), then use what you can of it to wash the organs and perform Tayyamum for the rest)**
3. **A possibility of harm**
4. **If an individual is sick and cannot use water**
5. **Out of fear of getting sick**

One of the crucial aspects of Tayyamum is that it exhibits the mercy of Allah. This (permissible and valid substitute form of ablution i.e., Tayyamum), like many other rules, displays a clear manifestation in the provision of substitutes when certain obligations cannot be fully performed. This principle illustrates the merciful nature of Allah and portrays Islam as a religion that prioritises the health, safety, well-being, and practical capacities of its adherents. It provides leniency and exceptions in religious practises, reflecting an understanding of the varying circumstances and complications one may face, such as water scarcity or health conditions that restrict the use of water etc. This adaptability ensures that one can maintain their religious obligations and duties despite their circumstances."

Such allowances (and many others like it) emphasize the compassionate nature of Islamic jurisprudence. This flexibility is there in order for there not to be unnecessary hardship placed on the believers but to facilitate the practise of their faith in various circumstances. Implicit in all these substitutes is the recognition that human life is full of unique challenges and changing capacities. Thus, provisions are made to ease the burden upon the faithful, reflecting the overarching Islamic principle of ease:

يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ

Allah Almighty said: "Allah intends for you ease and does not intend for you hardship."

— [Surat al- Baqarah: 185]

This serves to demonstrate the remarkably compassionate, understanding, and merciful nature of Allah.

In addition, Tayyamum underscores the necessity of ritual purity for certain religious acts, even when traditional means of achieving such purity are not available. The availability of this alternative ritual ensures all Muslims around the world can perform their religious acts of worship, under any and every circumstance. As Islam is a universal religion, the Messenger of Allah was sent to all of mankind, not just the Arabs.

Narrated by Jaabir bin Abdullah, the Prophet صلى الله عليه وسلم said: “I have been given five things which were not given to anyone else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. **The Earth has been made for me (and for my followers) a place for praying and a thing to perform Tayyamum, therefore any one of my followers can pray wherever the time of a prayer is due.**
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.”

— [Sahih al- Bukhari]

In the Hadith of Hudayfah Muslim has: “The soil of the Earth has been made for us as a means of purification if/when we do not find water.”

RULES PERTAINING TO TAYYAMUM (DRY ABLUTION)

As required with any act of worship which Allah guided you to do, you start with your intention:

- **You strike both of your palms on the Earth,** if some dust gets on them then blow it off
- **Then pass them on the back of each hand**
- Some scholars said to take it all the way to the elbows whilst others held just the back of the palms as sufficient, the back of the palms is fine
- **Then wipe over your face**
- That's it — it's as simple as that. **You do this one time, you can strike twice (separately for the wiping of the hands and face) if you want**

Narrated by ibn Umar, Allah's Messenger said: "Tayyamum (purifying with the soil) consists of two strikings of the soil, one for the face and one for the hands up to the elbows."

— [ad- Daaraqutni]

- In the case of making obligatory Ghusl, for the one who cannot use water or does not have water, it is sufficient for him to make Tayyamum

Narrated by 'Ammaar bin Yaasir: "The Prophet صلى الله عليه وسلم sent me on an errand, then I became junk (from seminal emission in my sleep). I did not find water, so I rolled on the soil like an animal does (to perform Tayyamum. Then I returned to the Prophet صلى الله عليه وسلم and mentioned that to him. He said: 'It would have been sufficient for you to do with your hands this way.' He then struck his hands once on the soil and then rubbed the left hand on the right and the exterior part of his palms and his face."

— [Agreed upon, Muslim's wording]

[In al- Bukhari's narration: "He (Allah's Messenger) struck the Earth with his palms (both hands) and then blew off the dust and rubbed both of his palms over his face and hands]."

Narrated by Aboo Hurayrah, Allah's Messenger said: "The soil is a means of ablution for the Muslim believer, even if he does not find water for ten years; but when he finds water he should guard against disobeying Allah and let it touch his skin (i.e. use it for purification)."

— [al-Bazzaar]

- **Your dry ablution will not be broken until a nullifier of Wudoo’ occurs such as urinating, passing air, etc.**

For the one who has made dry ablution as he was unable to find water, as soon as water is found then he must make Wudoo’ with the water, (he is not required to make up any acts of worship he did whilst in dry ablution, such as prayer).

Narrated by Aboo Sa’id Al-Khudri: “Two men set out on a journey and when the time of Salaam (prayer) came they had no water. They performed Tayyamum with clean Earth and prayed. Later on, they found water within the time of the prayer. One of them repeated the prayer and ablution but the other did not repeat. Then they came to Allah’s Messenger and related the matter to him. Addressing himself to the one who did not repeat, he said, “You followed the Sunnah and your prayer was sufficient for you.” He said to the other (who performed ablution and repeated): “For you, there is a double reward.”

— [Aboo Dawood & al- Nasaa’i]

- For the sick who cannot use water for Wudoo’, he can make Tayyamum until he recovers.
- For the one who is injured and can’t use water to wash a certain limb, or if an individual has a limb missing, etc., it’s sufficient for them just to have the water touch around wherever they can of it. Simply touch it with a little water, like how you wipe over socks, or if you have a cast on, as long as the cast is needed then you just wipe over it, and as long as you are sick and can’t use water, you can make Tayyamum, doesn’t matter how long

“Once, we were on a journey and one of us was injured in his head by a stone. Then that man had a wet dream, so he asked his companions saying, ‘Is it permissible for me to perform Tayyamum?’ They answered him saying, ‘We do not see any legal permission for you as you are able to use water.’ So, the man had a ritual bath after which he died. When we came to Allah’s Messenger صلى الله عليه وسلم, we told him about this. He, the Prophet صلى الله عليه وسلم said, ‘They killed him; may Allah kill them! Why did they not ask when being ignorant, for inquiry is the cure for ignorance? It would have been sufficient for him to perform Tayyamum (instead of ablution) and to bandage his wound with a piece of cloth over, and then to wipe over it (the piece of cloth).’ ”

— [Aboo Dawood & Ibn Majah]

- It’s important to note here that whatever breaks your Wudoo’ breaks your dry ablution (Tayyamum) too, so if you have broken it you must repeat it. Also if you made dry ablution due to lack of water, then when you come across water your dry ablution is no longer valid, though your acts of worship need not be repeated whilst you made dry ablution when there was no water available. Anything from the minor or major ritual impurities which nullifies ablution also nullifies Tayyamum

- **Rule: The substitute act (Tayyamum) takes the same rulings as the original act of Wudoo’**

- Tayyamum is also no longer valid for the one who performed it due to a legal excuse such as an illness, and that legal excuse is no longer present

SUMMARY OF Tayyamum RULINGS

- The same nullifiers of Wudoo' apply to Tayyamum
- Utilizing Tayyamum remains valid as long as the Shari excuse is present
- For the one who made Tayyamum due to a lack of water, Wudoo' must be performed as soon as there is access to water
- The one who made Tayyamum is not required to make up any prayers performed during that state

@Lightofthetruth *Shaykh Musa Jibril حفظه الله*

TAYYAMUM

The Prophet صلى الله عليه وسلم said:
" The soil of the Earth has been made for us as a means of purification if/when we do not find water."

Tayyamum is a substitute for Wudoo' for those permitted by the Shari'ah under certain conditions:

1. When there is no water available to use

2. Insufficient water (in the case where there is enough water to wash only some of the organs, perform Tayyamum for the rest)

3. A possibility of harm

4. If the person is sick & cannot use water

5. An actual fear of getting sick

HOW TO PERFORM TAYYAMUM

1. Make the intention

2. Strike both palms on the Earth, if some dust gets on them blow it off, then pass them on the back of each hand. Some scholars said to take it all the way to the elbows, whilst others held just the back of the palms as sufficient

3. Wipe over your face: One can strike twice (separately for the wiping of the hands & face)

Note: In the case of obligatory Ghusl, for the one who cannot use water or doesn't have water, Tayyamum is sufficient

SPECIAL CASES OF Tayyamum

Shaykh Musa Jibril حفظه الله
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If someone washes what he/she has of an amputated limb and its likes, that will be sufficient (e.g., he is not required to wash what he does not have of the arm, only what he has of it

If there is nothing of what is required to be washed in Wudoo' for a certain limb, one is to wash the tip of the limb

If those with a prosthetic limb are unable to wash it like in Wudoo', it's okay to leave it

If someone is shackled and there is no water for Wudoo', and there is no Earth in the cell to make Tayyamum, prayer can be offered without Wudoo'. It is not required to make these prayers up later

One should do Wudoo' according to their own capacity

Jabeera: The sick one can continue to make Tayyamum until he/she recovers

For the injured one who can't use water to wash a certain limb (or is missing the limb), it is sufficient to have the water touch around whatever they can of it (e.g., if one has a cast on, he/she can wipe over it for as long as it is needed on)

THE PROPHET SAID: "IF I COMMAND YOU WITH SOMETHING, THEN DO (OF) IT AS MUCH AS YOU CAN." — [BUKHARI & MUSLIM]

SPECIAL CASES OF Tayyamum

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“Once, we were on a journey and one of us was injured in his head by a stone. Then that man had a wet dream, so he asked his companions: ‘Is it permissible for me to perform Tayyamum?’ They answered him saying: ‘We do not see any legal permission for you as you are able to use water.’ So, the man had a ritual bath after which he died. When we came to Allah's Messenger صلى الله عليه وسلم, we told him about this. He (the Prophet) said: ‘They killed him; may Allah kill them! Why did they not ask when being ignorant, for inquiry is the cure for ignorance? It would have been sufficient for him to perform Tayyamum (instead of ablution) and to bandage his wound with a piece of cloth over and then to wipe over it (the piece of cloth).’” — [Aboo Dawood & Ibn Majah]

عن جابر رضي الله عنه قال: خرجنا في سَفَر فأصاب رجُلا مِنَّا حَجَرٌ فَشَجَّهُ في رأسه، ثم احتلم فسأل أصحابه فقال: هل تجدون لي رُخْصَة في التَّيمم؟ فقالوا: ما نَجِد لك رُخْصَة وأنت تَقْدِرُ على الماء فاغْتَسَل فمات، فلمَّا قَدِمْنَا على النبي صلى الله عليه وسلم أخبر بذلك فقال: «قَتَلُوه قَتَلَهُم الله ألا سَألُوا إذ لم يعلموا فإنَّما شِفَاء العِيِّ السؤال، إنما كان يَكفيه أن يَتيمَّم ويَعْصِر- أو يَعْصِب- على جُرحِه خِرقَة، ثم يمسح عليها، ويَغسل سائر جسده»

RULE: BE DIFFERENT THAN THE PEOPLE OF THE BOOK

The Prophet صلى اللّٰه عليه وسلم in many sayings commanded us to contradict and go against the way of the people of the book. Islam was revealed as a continuation and final chapter of the pure Monotheistic message of Allah, free from the tampering of man.

For example, the Prophet صلى اللّٰه عليه وسلم said: "Offer prayer in your shoes." Why? Because the Jews don't pray with their shoes in Salaah (prayer). Offer prayer with shoes on your feet, because they don't do that.

We are informed in another Hadith that the Prophet صلى اللّٰه عليه وسلم went to Quba and offered prayer with his shoes on.

The Prophet صلى اللّٰه عليه وسلم also told us to dye our hair. Why? Because the Jews don't dye their hair.

Aboo Umaamah narrated that once the Prophet صلى اللّٰه عليه وسلم came upon a group of old people of the Ansaar with beards that were completely white. He said to them: "O people of the Ansaar, dye your beards red or yellow and (thus) be different from the people of the Book." [Aboo Umaamah says], I asked: "O Prophet, the people of the Book wear [clothes like] pants and avoid wrapping the loincloth, [what should we do?]" The Prophet صلى اللّٰه عليه وسلم said: "You should wear [clothes like] pants as well as wrap the loincloth and [thus] be different from the people of the Book." I asked: "O Prophet, the people of the Book walk bare-feet and avoid wearing shoes, [what should we do?]" The Prophet صلى اللّٰه عليه وسلم replied: "You should walk bare-foot as well as wear shoes, and [thus] be different from the people of the Book." Then we asked: "O Prophet, the people of the Book keep their beards closely trimmed and let their moustaches grow long, [what should we do?]" The Prophet said: "You should trim your moustaches and let your beards grow and [thus] be different from the people of the Book."

— [Musnad Ahmad]

- **Note:** with the exception of dying it black as this is a separate matter and is not permissible as it falls under the category of deception

You are to contradict them, the Prophet wanted to contradict them not just in religion, but in anything and as much as possible. Why? Because if we follow them in small matters, it will shortly lead to following them in all matters.

Just as the Prophet صلى الله عليه وسلم informed us saying: "You will follow them one day cubic by cubic, handspan by handspan, arm by arm, to the extent that even if they were to enter the hole of a lizard, you will follow them."

Furthermore, the Prophet صلى الله عليه وسلم warned us and told us that if any one of them was to commit adultery with his mother by the side of the road, you would follow them! The Prophet صلى الله عليه وسلم warned us that some of the Ummah will do that — that's why the Prophet doesn't want us to follow them in any of these things.

Another example is when the Prophet صلى الله عليه وسلم went to Madinah, he found the Jews fasting on Ashura. When the Prophet inquired why, they replied to him saying that's the day Allah saved Musa عليه السلام from Pharaoh, and we are showing gratitude to Allah for it. The Prophet صلى الله عليه وسلم exclaimed, "I am more close to Musa than you!" Then he fasted Ashura on the 10th, and he said, "If I live for the next year I will follow it i.e., fast the ninth and tenth (a day before and on Ashura)."

Why? To be different from the Jews.

كتاب الصلاة
The Book of Salaah

> "Anyone seeking perpetual joy should engage in unceasing prayer. The magnitude of joy you desire is directly proportional to the frequency of your prayers."

PREREQUISITES OF THE PRAYER

In Usul al-Fiqh (principles of Islamic jurisprudence), "condition" refers to an obligatory component necessary for something to be deemed valid. If this condition is not met, that particular thing, act, or practise is considered invalid.

Applying this definition to the conditions of prayer signifies that the legitimacy of prayer rests upon specific prerequisites or "conditions." If any of these prerequisites are not fulfilled, it leads to the prayer's invalidation. Thus, the conditions for prayer's validity are the fundamental aspects that must be observed to ensure the prayer's acceptability.

- **To be Muslim**

وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا

Allah Almighty said: "And We will regard what they have done of deeds and make them as dust dispersed."

— [Surat al- Furqaan: 23]

- **Have the intention**

The intention is not to be made verbally. Contrary to the belief of the widespread innovation which occurs in the Ummah today, it is an action of the heart and becomes associated with the act of worship when you go to perform it. Verbally proclaiming the intention is Bid'ah (an innovation), which was practised by neither the Messenger of Allah nor his companions, as well as it being a cause of disturbance for other Muslims which is Haram. So those who articulate the intention out loud should be condemned. As for those who believe in its legality, it's an act of Kufr (and at the very least disobedience if done out of ignorance), as it was never done by the Prophet or his companions nor the righteous who followed them. There is nothing to be articulated or said before Takbirat al-Ihraam for the actions leading to it itself are from the intention of one to offer prayer.

Ibn al-Qayyim said: "The Prophet used to recite Takbeer whenever he stood for prayer and say nothing before it. He never articulated the Niyyah for prayer, such as verbally articulating what you want to pray. These are all Bid'ah which were not transmitted from the Prophet neither through authentic, sound, weak, connected or disconnected Ahadith, nor were transmitted from his companions, not even approved by the Tabi'een, nor any of the four Imaams."

A'ishah said: "The Prophet used to begin his prayer with reciting Takbeer."

— [Sahih Muslim]

Abdullah Ibn Umar said: "I saw the Prophet begin his prayer with Takbeer raising his hands."

— [Sahih al-Bukhari]

Reciting Audibly in the Prayer:

Aboo Hurayrah said: The Prophet said to the man who performed his prayer improperly: "When you perform your prayer do perfect wudoo, face the Qiblah, recite Takbeer then read as much as you wish of the Quran."

The scholars agreed that if that which is in the heart is incompatible with what is articulated, it is the former that is taken into consideration, not the latter. As many Ahadith confirm, prayer begins with reciting Takbeer and nothing before it.

This ruling is about the articulation of intention. As for reciting the Takbeer, Quran and Athkaar made throughout the prayer, this is not done by heart (silently). Rather it should be vocalized as the prayer comprises both physical actions and spoken elements. A prayer devoid of such vocal elements is considered invalid, due to it being compulsory, as held by the scholars and the Sahabah. Had silent Quranic recitation been acceptable in Salaah, the Prophet would not have advised the Sahabi who abused his prayer to audibly recite portions of the Quran. This advice underscores that recitation inherently involves the physical act of moving the tongue.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

Allah Almighty said: "Do not rush your tongue trying to memorize a revelation of the Quran."

— [Surat al- Qiyamah: 16]

Prayer is not merely actions with no verbal actions. Such a prayer without verbal actions is invalid. So, the Quran must be recited in all our prayers - as all scholars and the Sahabah held.

The Prophet said: "Unless al-Faatihah is recited in one's prayer, it is considered null and void."

— [Sahih al- Bukhari]

Muhammad Ibn Rushd said: "As for reading the Quran by heart without articulating it by the tongue, it is not considered a real reading, for reading is the articulation of the tongue for which one is rewarded."

Allah does not subject a person to punishment for mere evil thoughts until such thoughts are manifested into actions. The same applies to good intentions; a Muslim only receives merit for them once they are put into practise. This principle extends to the physical or verbal execution of good actions, such as the spoken recitation of the Quran, which is rewarded.

The Prophet said: "Perform prayer as you have seen me performing it." The act of seeing here refers to all of the Prophet's actions not merely the physical ones.

As for the case of the Ma’moon and Munfarid, the Jumhoor held that they should recite what is required from them in the prayer (such as the Quran, its Athkaar, Tasbeeh, Tashahhud, Tasleem, Duah, etc.,) in a low voice they can hear themselves, in obligatory and optional prayer. As for the one who is deaf, if his deafness is a little, he is permitted to raise his voice to the level where the person next to him can hear but no more. The one whose deafness is more, it is sufficient for him to move his tongue in the prayer, but should recite audibly if possible.

- **To have Wudoo’ / be free of ritual impurity and tangible impurity**

- **Get rid of and avoid any impurities. One must ensure their clothes, body and place of prayer is free from any impurities**

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ
تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـٰكِن يُرِيدُ
لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Allah Almighty said: “...and if you’re in a state of Janaabah (major ritual impurity), purify yourselves..."

— [Surat al- Ma‘idah: 6]

وَثِيَابَكَ فَطَهِّرْ

Allah Almighty said: "And your garments purify!"

— [Surat al- Muddaththir: 4]

I.e., make it Tahoor. The clothing must be pure. According to scholarly consensus (Ijmaa’) prayer is considered invalid if performed in a state of ritual impurity, major or minor (known as Hadath in Fiqh). Aboo Hurayrah رضي الله عنه narrated the Prophet صلى الله عليه وسلم who said: “Allah does not accept the prayer of one of you if he becomes ritually impure unless he does Wudoo’.”

— [Bukhari]

- **Purity from Najasah (Tangible Impurity)**

Prayer is also invalid if one conducts it with known and remembered tangible impurity upon oneself. If one becomes aware of such impurity, he is required to remove it as soon as he becomes aware. **The prayer is not invalid for the one who was not aware.**

Narrated by Aboo Sa'eed: Allah's Messenger said: "When any of you comes to the Masjid he should look and if he sees impurity or filth on his shoes he should wipe them and then pray in them."

— [Aboo Dawood]

- **Purity of your prayer place**

The Prophet صلى الله عليه وسلم said, "The whole Earth is a Masjid (a place for prayer) **except bathrooms and graveyards."**

— [Al-Khamsa]

The prayer should not be offered in graveyards for fear of Shirk creeping into the people (except in cases such as the funeral prayer), and it should not be performed in places that contain impurities. Other than the graveyard and bathrooms. All places take the ruling of being clean and permissible to offer prayer in, unless you see something that is impure, in which case the impurity needs to be removed, or prayer needs to be prayed elsewhere.

- **To pray at their stated fixed times**

إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا

Allah Almighty said: "Verily, as-Salaah (the prayer) is enjoined on the believers at fixed hours."

— [Surat al- Nisa: 103]

- **To cover the Awrah**

يَٰبَنِىٓ ءَادَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

Allah Almighty said: “O Children of Adam! Take your adornment (by wearing your clean clothes) while praying.”

— [Surat al- A‘raf: 31]

On the authority of Mu’aawiyah Ibn Haydah al-Qushayri who said, Allah’s Messenger said to me: “Conceal your Awrah (private parts), except from your wife and from whom your right hand possesses.” I said: “O Messenger of Allah! What (should we do) if the people are assembled together?” He said: “If it is within your power that no one looks at it (i.e., the Awrah), then let no one look at it.” I then said: “O Messenger of Allah! What if one is alone (i.e., should one conceal it too)?” He replied: “Allah is more entitled to be shown bashfulness than people.”

— [Aboo Dawood & others]

- **To face the Qiblah**

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ
وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُون

Allah Almighty said: “So turn your face in the direction of al-Masjid al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.”

— [Surat al- Baqarah: 144]

The Prophet صلى الله عليه وسلم said, “What is between the East and West is Qiblah.”

— [Tirmidhi]

- **The sane one**

Recorded in Sunan Abi Dawood and Ibn Majah, the Messenger of Allah صلى الله عليه وسلم said: The Pen has been lifted from three (i.e., their deeds are not recorded),

1. A child until he reaches puberty
2. An insane man until he regains his sanity
3. The one who is asleep until he wakes up

Note: Although the prayer of the woman who has post-natal bleeding or on menstruation does not need to be made up, any fasts missed in Ramadan are required to be made up later on.

The time of post-natal bleeding is a maximum of forty days, if the bleeding stops before that, anytime, then she should make Ghusl and start offering prayer. Any bleeding after (forty days) is to be considered from the blood of a vein, and the woman should make Ghusl and start her prayers.

PREREQUISITES OF THE PRAYER

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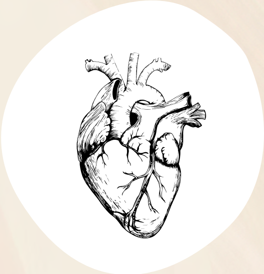
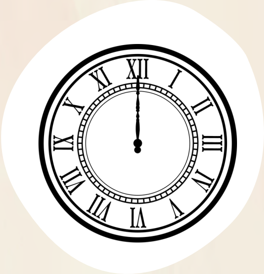
Muslim



Intention

Wudoo'

Remove Impurities



On Time

Cover Awrah

Face Qiblah

Sanity

The conditions of prayer signifies that the legitimacy of prayer rests upon specific prerequisites or "conditions." If any of these prerequisites are not fulfilled, it leads to the prayer's invalidation.

THE PRAYER OF A WOMAN WHO IS MENSTRUATING OR IN POST NATAL BLEEDING

Menstruation is a natural occurrence decreed by the Most-Wise, Allah Almighty High. A true miracle for the women. As the Messenger of Allah صلى الله عليه وسلم said: “This is a matter Allah has decreed for all the daughters of Adam.”

— [al- Bukhari]

Ibn Qudaamah said: “Allah created menstruation for the wisdom of the development of the child. If a woman becomes pregnant, that blood becomes nourishment for the child by the permission of Allah. So like this, a pregnant woman does not menstruate. When she gives birth, Allah the Exalted changes that blood, due to His wisdom, to breast milk to nourish the child. So like this, you seldom find a nursing woman menstruating. When a woman finishes childbirth and breastfeeding, the menstrual blood - not have anything to turn towards - remains in its place. Then it discharges every month, in most cases for six or seven days, or it may increase above that or be less than that. A woman's monthly cycle may increase or decrease according to how Allah created her nature.”

— [al- Mughni]

As with everything else, Islam takes a balanced and just approach. The case is also as such with the case of menstruation, between two extremes. From the Jews who when their wives menstruate, they do not allow her to eat with them, separating her utensils, nor live with them in their houses and lying next to her. and on the other side you have the likes of the Zoroastrians who do the forbidden act of intercourse with women on their menses and other than that, neglecting menstruation and exceeding the limit with regard to it. As for the religion of Islam, the chosen religion from Allah Almighty High, it takes a balanced approach. Everything is permitted between the husband and wife (within the Shari’ah boundaries) except intercourse at such a time. And the menstruating woman is permitted everything within the boundaries of the Shari’ah (with the exception of praying and fasting in Ramadan, as a mercy and wisdom from al- Rahman).

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ

Allah Almighty said: They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

— [Surat al- Baqarah : 222]

The linguistic meaning of menstruation: "The pouring and flowing of something."
The Shari'i meaning of menstruation: "The natural blood that discharges from a woman during specific times when she reaches the age of puberty."

Narrated by Umm Salama: "During the time of the Prophet the women having bleeding after delivery (post-natal or puerperal blood) would refrain (from prayer) for forty days."

— [Reported by al-Khamsa except al- Nasaa'i]

The Prophet صلى الله عليه وسلم did not command her to make up for the prayers (abandoned) during the period of bleeding.

— [Aboo Dawood]

Narrated by Aboo Sa'eed al-Khudri: Allah's Messenger said: "Is it not the case that a woman in her menstruation period neither prays nor fasts?"

— [Agreed upon, (part of a longer Hadith)]

The predominant opinion among scholars, inclusive of the four Imaams, asserts that there's no specified minimum timeframe for Nifaas. At such a time when a woman purifies herself from Nifaas, she's obliged to perform Ghusl, and resume prayer and fasting, even if less than forty days have transpired post-childbirth. The absence of a concrete delineation within the Shari`ah pertaining to the least duration of Nifaas implies that the situation should be gauged based on personal experience. This indicates that Nifaas length can vary significantly, ranging from being very brief to substantially prolonged. Therefore, the time of post-natal bleeding is a maximum of forty days. If the bleeding stops before that, anytime, then she is required to make Ghusl (ritual bathing) and start offering prayer, and carrying on with the religious affairs that were paused for this matter (i.e., fasting, intercourse with her husband). Any bleeding after (forty days) is to be considered from the blood of a vein, and the woman is required to make Ghusl and start her prayers, carrying on as before.

Imaam Tirmidhi رحمه الله said: "The scholars among the companions of the Prophet صلى الله عليه وسلم, the successors and those who came after them agreed that a woman in Nifaas should stop praying for forty days unless she sees that she has become pure before that, in which case she should do Ghusl and pray."

If the bleeding reappears within forty days after stopping, she should regard it as Nifaas within the forty-day period. Any acts of worship she did prior to her Nifaas reappearing is still valid and she does not have to repeat any of them, so long as they were done when she was pure.

Although the prayer of the woman who has post-natal bleeding or is menstruating does not need to be made up once she is pure, any fasts missed in Ramadan (obligatory fasts) are required to be made up later on when she is pure.

As for the menstrual cycle, there is no definitive evidence in Shari'ah to prove the minimum or maximum length of menses, some scholars considered the maximum length to be fifteen days and anything which comes after is to be considered Istihaadah (blood of the vein).

The Difference Between Menstrual Blood and Blood of the Vein:

This blood (Istihadah) may be distinguished from the blood of menstruation by the following:

Menstrual blood	*Istihaadah*
COLOUR Dark red/black in colour	**COLOUR** Pure/bright red in colour
CONSISTENCY Thick and heavy	**CONSISTENCY** Thin and light
SMELL Distinctive strong foul odour	**SMELL** Odourless
DENSITY Congeals slowly after release	**DENSITY** Congeals quickly after release

Umm ‘Atiyyah رضي اللّٰه عنها said: “We did not bother about any yellow or brownish discharge after a woman’s period was over .”

— [Aboo Dawood]

(It was also narrated by al-Bukhari, but he did not mention “after a woman’s period was over).”

“We did not bother about” means we did not think it was menstruation, but it is a Najis (impure) discharge which means that a woman has to wash it away and do Wudoo'. But if the white discharge is immediately followed by a period, then it is part of the period.

Spotting refers to the light discharge of blood that may occur before or after menstruation. If a woman is experiencing spotting, she is considered to be in a state of purity (Taharah) and can perform all acts of worship, including prayer after she makes Ghusl (ritual purity bathing) for the completion of her menses. Spotting is not considered a continuation of menstruation, and therefore, the rules related to menstruation (such as abstaining from prayer) no longer apply. Women experiencing spotting are encouraged to perform ablution (Wudoo') for each prayer.

However, if the spotting is accompanied by menstrual blood, then it is considered to be part of the menstrual period, and women should refrain from praying until the bleeding (from the menstrual blood, which is distinct in its characteristics and separate from spotting) ends and they perform the ritual bath (Ghusl).

If a woman believes that her period has ended, then she starts bleeding again, if the blood has the characteristics of menstrual blood as described above, then this is **menstrual bleeding,** otherwise, it is Istihadah. If it is the former, she should not pray. If it is the latter, she should be careful and is encouraged to perform Wudoo' for each prayer, then pray.

There Are Two Indications for a Woman To Recognise That Her Menstrual Cycle Has Concluded:

- **Qassat al- Baydaa (White Discharge):** The emergence of a white secretion from her womb is indicative that menstruation has ceased.

Umm ‘Alqamah narrated: “Some women used to send pads of cotton with traces of yellowish discharge to A’ishah (for the verdict to be known whether they had become clean from menses or not) and A’ishah would say: ‘Do not be hasty until you see al-Qasat al-Baydaa (the white discharge from the womb).’ ”

- **Dryness of the Womb (the menstrual blood stops completely):**

In cases where this white discharge does not manifest, sheer dryness serves as the sign. If the blood seizes to come out, and her cloth is clean from it, then her period has finished and she is required to perform a Ghusl (full body ritual purification) and commence praying. If her cloth is still getting stained with red, yellow, or brown stains, she should refrain from praying.

The women used to send small containers in which were these cloths with traces of yellow on them to A'ishah, and she would say, “Do not hasten until you see the white discharge.”

- Any one of the two of the above signs is sufficient to indicate the woman is pure
- Some women see Qassat al-Baydaa whilst others don’t. So if they see dryness only, that is sufficient to indicate her purity
- A woman is permitted to place a piece of cotton in her private parts, if the cotton is dry then she is pure
- Once the woman is pure, she is required to make Ghusl and start offering prayer

Note: Concerning the **brownish discharge,** if she sees this after her period has ended, then the ruling is that it is Tahir (pure), but it requires her to do Wudoo' only. But if she sees it during the time of her period, then it comes under the rulings of menstruation. It is important for women to accurately determine whether the discharge is spotting or part of the menstruation to correctly follow the rules of worship prescribed.

There are different opinions on what age a girl starts menstruating and when a woman stops menstruating. What seems correct is that there is no starting age, rather at whatever age she starts seeing the distinguished menstrual cycle blood she has entered puberty and into womanhood (even if she is under the age of nine). Likewise, even if she passes the age of fifty and sees the distinguished blood, she is in a state of Haydh. For it to be given an age that limits it requires proof from the Quran and Sunnah - which there is none. Therefore there is no minimum or maximum age for menses. Rather what is stated is the mention of the blood. So the age differs from woman to woman.

Ibn Taymiyyah said: "There is no limit for the age of menstruation of a woman. Rather if she sees the well-known blood that comes from the womb even after the age of sixty or seventy, then it is considered menstruation."

- To conclude on brown and yellowish discharge, if it occurs during the time of your regular menstrual cycle, it is considered part of your menses and this is 'Ijmaa. If it occurs before your menstrual cycle or after your purity, then this does not impact the purity according to the narration of Umm 'Atiyyah.
- This is also the case with postpartum bleeding, if the yellow or brown discharge occurs within the 40 days, it is considered Nifaas, unless it is occurs after the woman has seen signs of purity, in which case it is ignored.

The Duration of Menstruation:

There is no minimum or maximum duration for the menstrual cycle. What is required of the woman is to distinguish between what is the blood of menstruation and what is the blood of the vein, and she should take careful precautions in this.

The Prophet instructed his wife A'ishah after she had entered Ihraam and shortly after started her menses, to do everything the pilgrims does except Tawaaf around the Ka'bah **until she is clean from the Haydh.** He did not limit it to a time period. What prevented A'ishah washer state of cleanliness during menses not a time period of the menstrual cycle. Therefore the duration is dependent upon the presence or absence of the menstrual blood.

The Woman Who Cannot Distinguish Between the Two Bloods:

Scholars in the past have categorised women who cannot distinguish their bloods, and women who cannot remember the duration and date of their blood flow. I will keep it brief in order to continue with the topic of prayer.

MENORRHAGIA VS MENSTRUATION

The Woman Who Experiences Menses for the First Time:

al-Mubtadaahtu

- When she sees menstrual blood first, she is considered menstruating.
- As soon as she sees it, she stops praying and fasting, until she sees a sign of purity.
- If the blood does not stop, she waits up to a maximum of a month. If she stops before the month, that's her cycle, if it continues then it is Istihaadah.
- Next month she will take the ruling of a woman with Istihaadah.

The Woman Who Has Forgotten The Timing or Duration of Her Menses

al-Mu'tahayiratu

- This is a woman who forgot the duration or timing of her monthly cycle and she cannot distinguish between the two bloods.
- In this case, she adopts the cycle of her female relatives (or 6/7 days).
- If she forgets the timing of her cycle, she starts as soon as she sees blood and stops according to her female relatives' cycle.
- If the blood flow is a lot, she considers her cycle 6/7 days at the beginning of every Hijri month like Hamnah bint Ja'sh.
- If she can distinguish, she acts upon the distinguished blood. Her cycle is whenever the menstrual blood appears and its duration is until it ceases to flow or the blood of Istihaadah appears.

- If she becomes a woman of irregular bleeding, she should distinguish between the two bloods via their characteristics, and use this to decide when she is on her menses and when not in the month. In this case, her menstrual cycle begins when this blood appears and stops when the other blood (Istihaadah) appears.
- If she cannot distinguish because the blood is very similar and has different qualities throughout the month, she does not have a regular menstrual cycle. From the next month, she adopts the average menstrual cycle of the women she is surrounded by i.e., mother, sister, aunts, daughters etc., and adopts this as her own.

The Woman Who Has a Regular Cycle

al-Mu'taadatu

- She has had at least one complete menstrual cycle before.
- She relies on this cycle every month even if it changes in duration etc., which is still considered menstruation.
- If she experiences intermittence (e.g., she sees blood, then experiences a period of dryness, then blood again), if this dryness occurs within the regular cycle, it is part of her cycle.
- If she has irregular bleeding and experiences intermittent bleeding, if the blood stops for a complete day and she experiences the purity signs, she is considered pure and should make Ghusl. If the blood returns, she stops praying again until pure and continues as so.
- If the intermitting bleeding is perpetual, then it is part of her Istihaadah.

[PURITY] GHUSL OF THE WOMAN & ITS PROCEDURE

- She is not required to undo her hair except in the case that it is so tight and the water cannot penetrate through it. So long as water reaches beneath it, she is able to keep her hair tied.

Umm Salama narrated, I said: “O Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse (or due to Haydh as in one narration)?” He (the Holy Prophet) said: “No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.”

— [Muslim]

- The blood from menses is impure, therefore, if any of the blood gets on clothing, the woman is required to rub the blood off the garment, wash it, pour water over it, wash that portion thoroughly, then sprinkle water over the rest of the garment. Only then she is permitted to pray with the garment. It is sufficient for her to put it in the washing machine. As per Hadith, she should use some scent like leaves of lote trees (the equivalent to soap and detergent today) to wash it away.
- If some stains remain after that, it is not a problem.

The Method in Which She Performs Ghusl:

A’ishah narrated, Asma’ (the daughter of Shakal) asked the Messenger of Allah صلى الله عليه وسلم about washing after menstruation. He said: “Everyone amongst you should use water (mixed with the leaves of) the lote tree and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards, she should take a piece of cotton smeared with musk and cleanse herself with it.” Asma' said: “How should she cleanse herself with the help of that?” Upon this he (the Messenger of Allah) observed: “Praise be to Allah, she should cleanse herself.” A’ishah said in a subdued tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing after sexual intercourse. He (the Messenger of Allah) said: “She should take water and cleanse herself well or complete the ablution and then (pour water) on her head and rub it till it reaches the roots of the hair (of her) head and then pour water on her.” A’ishah said: “How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion!”

— [Bukhari & Muslim]

No Ghusl Required for Istihaadah:

A’ishah narrated, Fatimah bint Aboo Hubaish came to the Messenger of Allah and said: “I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified; should I, therefore, abandon prayer?” He (the Prophet) said: “Not at all, for that is only a vein, and is not a menstruation, so when menstruation comes, abandon prayer, and when it ends wash the blood from yourself and then pray.”

NULLIFIERS OF THE PRAYER

The things that invalidate the prayer are well known, but the number differs according to differences among the Fuqahaa.

They are as follows:

- That which invalidates Wudoo’, such as breaking wind or eating camel meat

(If your Wudoo’ breaks, your prayer becomes invalid, therefore by default, anything that breaks the Wudoo' also breaks the prayer)

- Uncovering the ‘Awrah deliberately. But if it is uncovered by accident and what is uncovered is only a little, or if a lot becomes uncovered but he covers it immediately, then the prayer is not invalidated
- Turning away from the Qiblah to a large extent
- Presence of Najaasah (impurity) on one's body or clothes, or in the place where one is praying

(If he notices it or remembers it during the prayer and removes it immediately, then his prayer is valid. Similarly, if he does not find out about it until after the prayer is over, his prayer is still valid)

- Excessive continuous movement during the prayer for no essential reason
- Omitting one of the pillars (essential parts) of the prayer, such as bowing and prostration
- Deliberately doing an extra pillar, such as bowing
- Deliberately doing some pillars before others
- Deliberately saying the Salaam before completing the prayer
- Deliberately changing the meaning whilst reciting
- Deliberately omitting one of the obligatory parts of prayer, such as the first Tashahhud.

(If a person forgets, his prayer is valid but he must do the prostration of forgetfulness **Sujood al-Sahwu**)

- Deciding to stop praying
- Laughing out loud. This only invalidates the prayer, not the Wudoo'.

(Merely smiling does not invalidate the prayer)

- Deliberately speaking. If one speaks by mistake or out of ignorance of the ruling, the prayer is not invalidated
- Eating and drinking

NULLIFIERS OF THE PRAYER

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That which invalidates Wudoo', such as breaking wind or eating camel meat. If your Wudoo' breaks, your prayer becomes invalid, therefore by default, anything which breaks the wudoo' also breaks the prayer

Uncovering the ‘Awrah deliberately. But if it is uncovered by accident and what is uncovered is only a little, or if a lot becomes uncovered but he covers it immediately, then the prayer is not invalidated

Turning away from the Qiblah to a large extent

Presence of Najaasah (impurity) on one's body or clothes, or in the place where one is praying. If he notices it or remembers it during the prayer and removes it immediately, then his prayer is valid. Similarly, if he does not find out about it until after the prayer is over, his prayer is still valid

Excessive continuous movement during the prayer for no essential reason

Omitting one of the pillars (essential parts) of the prayer, such as bowing and prostration

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NULLIFIERS OF THE PRAYER

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Deliberately speaking. If one speaks by mistake or out of ignorance of the ruling, the prayer is not invalidated

Eating and drinking

Clothing of the Disbelievers:

Utbah Ibn Farqad sent with a slave of his baskets full of Khabis coated with Labbud to Umar. Upon seeing them Umar addressed the slave saying; "Do all Muslims enjoy the like of this in their own dwellings (in Athrabijaan)?" The slave answered in the negative. Umar then said: "I'll never eat from it." Then he sent a letter to Ibn Farqad. Abi 'Uwaanah An-Nahdi said: "Umar sent a letter for us when we were in Athrabijaan: 'O 'Utbah Ibn Farqad! [The pleasures you enjoy] are not the fruit of your hard work or your father's or mother's; [they reached you through other Muslims' exertion in winning them], so satisfy the needs of Muslims in their own dwellings with that you satisfy your self in your own dwelling. And beware of extravagance in enjoying these pleasures, **beware of the costumes of the disbelievers and beware of wearing silk.'"**

Umar ibn al-Khattab رضي ٱللَّهُ عنه said: **"Wear the Ridaa', the Izaar and the slippers but keep away from the boots [disbelievers wear] and [tight] Sarawil, ... wear the costumes your father Isma'eel used to wear and beware of extravagance in clothes and the costumes of the disbelievers..."**

— [Bukhari & Muslim]

The Prophet صلى اللّٰه عليه وسلم said: "Whosoever imitates a group of people [in their way of eating, drinking, clothing...etc] is indeed one of them."

— [Aboo Dawood & Musnad Ahmad]

This is exactly what compelled Umar to instruct Muslims to stop wearing boots and Sarawil. Instead, he encouraged Muslims to adhere to traditional Arab attire to maintain their Islamic traits and personality, and not mimic the practises of the disbelievers. Imitation reflects a deficiency in your Islamic nature and symbolises your incapacity to commit to yourself and the religion. Imitation indicates that you've allowed the influence of the disbelievers to affect you more than the teachings of Allah and His Messenger صلى اللّٰه عليه وسلم. It's evidence of a shaky foundation of your faith, resulting in your preference for the disbeliever's clothing over Muslim attire. This is the reason why the Prophet ordered against participating in their festivities or mirroring their character, manners, and overall lifestyle. We are a distinct and distinguished nation. This weakness is evident as countless esteemed scholars throughout history have warned against it, but their attempts often ended in futility as Muslims were drawn to the customs, lifestyle, and fashion of the disbelieving nations. For those who find in their hearts an attraction towards some of their ways, Allah says about them:

مُّذَبۡذَبِينَ بَيۡنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِۚ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا

Allah Almighty said: "(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth – Islam)."

— [Surat al- Nisaa: 143]

Shaykh Aboo Bakr Al-Jazaa'iri said: "Some of these (negative effects of colonisation) are: raising dogs inside houses, the displaying of women their charms, men shaving their beards, wearing tight trousers with nothing wide over them, leaving the head uncovered, dealing courteously with deviants and hypocrites, abandoning enjoining what is good and forbidding what is evil taking the conception of individual freedom as a cover."

- Firstly, it must be highlighted, that we took above how it is required for the clothing to be pure in order for you to be able to offer prayer in them

- They should also be free from any drawings that imitate the creation of Allah, any living creatures such as animals, humans, etc., or indecent images

- There are certain areas of the body designated for men and women which must be covered in order for the prayer to be valid. Of course, generally speaking, the more you cover the better, you are standing before your Lord, Allah the Almighty

The Prophet صلى الله عليه وسلم said: "Verily, Allah is modest and He likes modesty and veiling, so when any one of you takes a bath, he should screen himself (so as not to be seen by others)."

— [Ahmad, Aboo Dawood & al- Nasaa'i]

The Prohibition of Tight Clothing and the Obligation of Covering:

Tight clothing is not permitted for either men or women. Furthermore, such clothing hinders one's ability to pray, or at the very least, interferes with praying properly, resulting in a hurried and slapdash style of prayer, akin to the methods employed by hypocrites.

Scholars have varying views on the aspect of wearing trousers for prayers. While some consider it undesirable, certain scholars even suggest that if one prays in trousers while having alternative clothing available, the prayer should be performed again (unless the trousers are thick and opaque). This was concerning wide trousers (e.g., sarawil). If the trousers are tight, transparent the prayer is void as this is one of the conditions for the acceptance of prayer. However, what we have seen become widespread in contemporary times, seemingly established as a standard, is the wearing of tight clothing (e.g., trousers), mimicking the disbelievers. They accentuate the outline of private areas (from the navel to the knees for men). They appear naked despite being clothed. The Muslims are free from such clothing, they are prohibited for Muslims to wear. How can one face Allah Almighty High in such a manner when he appears before much less than Him in better?! What is recommended is to wear something similar to a Qamees - a long loose garment that covers part of the body (including the navel) up to the knees.

The Prophet صلى الله عليه وسلم forbade that a Muslim perform Salaah wearing tight trousers with no Ridaa' over it"

— [Aboo Dawood & al- Haakim]

The Prohibition of Wearing Transparent Clothing:

As mentioned above it is prohibited to wear tight clothing, similarly wearing transparent clothing for both men and women is forbidden.

One should wear their finest clothes to pray, which refers to garments that are clean and opaque. Offering prayers in transparent clothing that displays one's ‘Awrah (when one has the means to dress appropriately) invalidates the prayer, as stated by Imaam Shafi’ee and others. This rule holds true regardless of whether the prayer is conducted in private or a secluded, dimly lit location. The reason for which people would offer prayer in one garment during the Prophet’s time was due to their poverty. Qadi ‘Iyyad bought an Ijmaa that offering prayer in more than one garment is better, but if one garment covers the private area (‘Awrah), this is sufficient as the bare minimum.

It's crucial to note the importance of mindful dressing, particularly during prayer. Men should avoid wearing short clothes that, when they bow or prostrate, may reveal parts of their bodies such as their lower back. Women, too, must be cautious. Some may wear long scarves, but their forearms become exposed during Raf’Yadain or the scarves are so short it reveals their necks during prayer movements. As covering the ‘Awrah is a precondition of the prayer, this exposure invalidates the Salaah, therefore, all believers must be vigilant in ensuring they dress appropriately and modestly for prayer, thereby preserving the sanctity and validity of their worship.”

We can see examples of permissible clothing in the narration of Umar, any clothing that serves the same purpose (covering one‘s self properly and according to the Shari‘ah rulings to offer prayer) is permissible to wear. A man came to Umar asking him if it‘s permissible to pray with one garment. Umar رضي ٱللَّٰه عنه said: “Whenever Allah expands His bounty on you [so you can afford more than one garment with which you could offer Salaah] you should do so; a man may offer his Salaah wearing Izaar and Ridaa’; Izaar and Qamees, Izaar and Qabaa’, trousers and Ridaa’, trousers and Qamees, trousers and Qabaa’, Tubbaan and Qabaa’ or Tubbaan and Qamees.”

— [al- Bukhari]

Abdullah Ibn Umar once saw Naafi’ offering his prayer in seclusion with one garment. Thereupon Abdullah said to him: “Haven’t I given you two garments?” Naafi’ answered in the affirmative. Abdullah then asked him: “Would you go outdoors wearing one garment?” Naafi’ answered in the negative. Abdullah then said: “Allah is more entitled that one beautifies himself for.”

— [Tafsir al- Qurtubi]

Offer Prayer in Your Best Clothing:

It is recommended to stand before the king of all kings, Allah Almighty High, adorned with your best. It is a requirement to respectfully present oneself before Allah, looking as immaculate and pristine as possible. Maintaining cleanliness, being well dressed, wearing perfume, and using a siwaak (if one has the financial capabilities), then should precede offering prayer. In contrast, today, we see a trend of casualness towards prayer, with individuals sometimes praying in their sleepwear and yawning throughout. This ambivalent behaviour undoubtedly echoes the prayer habits of the hypocrites. Unlike them, a genuine believer anticipates and cherishes the opportunity to converse with their Lord.

يَـٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَـٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُون
يَـٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَـٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ
مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَـٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُون

Allah Almighty said: “O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is one of Allah’s bounties, so perhaps you will be mindful. O children of Adam! Do not let Satan deceive you as he tempted your parents out of Paradise and caused their cover to be removed in order to expose their nakedness. Surely he and his soldiers watch you from where you cannot see them. We have made the devils allies of those who disbelieve.“

— [Surat al-A’raf: 26-27]

Allah called attention to His favour by making it effortless for His servants to acquire not only essential garments but also those worn for beauty. This provision extends to all life's necessities, including nutrition, hydration, transport, and companions. Allah has simplified the attainment of these basics, along with their luxuries, not for the sake of pursuit alone but as support in His servants' devotion and obedience to His commands. Thus, He states that the attire of piety surpasses physical clothing in value. In reiterating His generosity, He states that the clothing imbued with righteousness and piety is of greater merit. The wear of righteousness endures, never deteriorating, signifying the inner purity of the heart and soul. In doing so, Allah emphasizes to His servants that the most valuable garment is the raiment of Taqwa, a higher form of clothing that represents piety and righteousness.

THE CLOTHING OF MEN

The general rule is that the more the man covers, the better. For example, prayer wearing short sleeves is acceptable, but it's better to pray with long sleeves. Prayer with shorts (that cover the knees) is acceptable but prayer with long trousers (up to the ankle) is better. The minimum requirement for the man offering prayer is from the navel to the knees, this is acceptable if there are no other clothes available. There is a difference of opinion on whether the navel and knees are included in the 'Awrah, or if it is strictly only what is between them. The safer option (particularly as covering the 'Awrah is a condition for the acceptance of the prayer), is one should cover both the navel, knee and what is between it, as the very minimum. And I stress that this should be avoided (covering just the bare minimum) unless there is a necessity. One should cover respectfully when standing before Allah, and act morally.'

۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ

Allah Almighty said: "O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly, He (Allah) likes not Al-Musrifun (those who waste by extravagance)."

— [Surat al- A'raf: 31]

In a Hadith, the Prophet صلى اللّٰه عليه وسلم said: Tawaaf (circumambulation around the Ka'bah) is just like prayer, no one makes Tawaaf while he's naked (in the pre-Islamic era, the people used to make Tawaaf around the Ka'bah naked)!

The Prophet صلى اللّٰه عليه وسلم said: "Do not unveil your thigh, and do not look at the thigh of the living or the dead."

— [Aboo Dawood & Ibn Majah]

Covering the Head:

While women are required to cover their heads during prayer and when in the presence of men (non-Mahram), men have the option of choosing whether or not to cover theirs. Some scholars held that it is preferable for men not to pray without covering their heads, as covering the head with Turbans and its likes is seen as a form of adornment and the Prophet صلى اللّٰه عليه وسلم said: “Allah is more worthy that one beautifies oneself for.” The Salaf considered not covering the head not only disliked in the prayer but also disliked in day-to-day activities. They held to maintain covering the head in everyday situations because such attire was customary for the Prophet and his companions رضي اللّٰه عنهم أجمعين. Emulating the Prophet and his companions, and holding onto the Islamic identity is essential. However, if someone (male) does not cover their head, the prayer is still valid and correct. It has not been authentically narrated that the Prophet offered prayer with his head uncovered. Therefore, the Imaam in particular should take utmost care in beautifying himself in the prayer and covering his head. However, if the Imaam does not cover his head, it is not an excuse for the followers not to offer prayer behind him. To conclude it is recommended to offer prayer with your head covered, and more rewarding, but prayer is acceptable when the head isn't covered.

Offering Prayer with the Shoulders Uncovered is Detested:

The man who is offering prayer must cover his shoulders (if he is able to do so). However, it is not a prerequisite for the validity of the prayer. The prayer is valid because they are not a part of the man’s ‘Awrah (private part). Nonetheless, it is better for them to be covered.

The Prophet صلى اللّٰه عليه وسلم said: “No one should do Salaat wearing one garment and no part of it is on one’s shoulder.”

— [Sahih al-Bukhari]

- This prohibition means it is detested (for the one who has the ability to cover) but not forbidden. Covering a part of them suffices, or covering them with thin/transparent clothing, for the Hadith states any kind of clothing
- Important note: It is recommended for the one in a state of Ihraam to perform Tawaaf displaying their right shoulder. However, this is only a Sunnah of the Tawaaf. Many then go on to offer prayer with their shoulder uncovered and this is wrong

The Prohibition of Tying the Hair in Prayer (for Men) and Folding the Clothes (for Men and Women):

If a man has his hair tied up, whether generally or in braids, he is required to let it flow and offer prayer. Once Ibn Abbas saw Abdullah ibn al-Haarith praying, and his hair was braided and tied up at the back. He went and started to undo it. When Abdullah finished praying, he turned to Ibn Abbas and said: “What do you have to do with my hair?” Ibn Abbas replied: “I heard the Messenger of Allah say: ‘The likeness of this one is that of a man who prays with his hands tied.’ ”

— [Muslim]

Ibn Abbas رضي ٱللَّه عنه narrated the Prophet صلى اللّٰه عليه وسلم was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are: the forehead (along with the tip of the nose), both hands, both knees and (toes of) both feet.

If his hair were tied up, it wouldn't fall to the ground during prostration, meaning not all body parts would be prostrating properly, similar to how a person with bound hands can't place them on the ground. The ban on this is because the hair should also bow along with the praying person, which is why in the Hadith, a person praying without letting their hair prostrate is likened to praying with hands bound to their sides.

Scholars unanimously agree that it is impermissible to offer prayers with sleeves or garments rolled up, hair in braids, or hair coiled under a Turban, among other similar conditions. Such actions are uniformly deemed impermissible by scholarly agreement. Although praying in such a manner is incorrect, and the individual has done something bad, the prayer is still considered valid.

Al-Jumhoor’s opinion is that this prohibition is a general one whether it is done intentionally for prayer or before it.

The Prohibition of Covering the Mouth in Prayer:

The Prophet prohibited covering the mouth during prayer. It is generally considered undesirable to cover the mouth with the hand during prayer except when necessary, such as to curb a yawn, which aligns with the Sunnah. This is based on a narration from Aboo Sa'eed al-Khudri where the Prophet said that one should place a hand over the mouth when yawning to prevent Shaytaan from entering. However, covering the mouth does not invalidate the prayer. There are varying views on covering the nose during prayer. Among the ones who held it to be detested is Umar رضي ٱللَّه عنه. Covering the mouth during prayer should only be considered under necessary circumstances.

Isbaal:

Any garment that falls below the ankle, is in the Hellfire. This is not limited to the Izaar, rather it includes any type of clothing that falls down below. There are two rulings pertaining to this:

1. The one who does it out of pride: This is Haram and Allah will not look at this person on Judgement Day (devoid of mercy). This is a major sin.
2. The one who does it out of negligence: Whatever is below the ankles is in the Fire.

It is recommended for the garment to be mid-calf length and it is permissible for it to reach the ankles but not to exceed it.

The Prophet صلى اللّٰه عليه وسلم said: “Allah does not look [with mercy] at the man who drags the trail of his Izaar out of conceit.”

Ibn Mas’ood رضي ٱللَّٰه عنه said, I heard Allah’s Messenger say: “Whoever lets his Izaar down in his prayer out of conceit, his acts [of worship] are worthless and reward less in Allah’s sight.”

— [Aboo Dawood]

Isbaal involves the act of one's clothing touching the ground, and allowing this to happen is often equated with pride, even if the wearer does not intentionally convey arrogance. Regarding the incident where Aboo Bakr as-Siddique رضي ٱللَّٰه عنه said: "O Messenger of Allah, my Izaar slips unless I am cautious," the Prophet صلى اللّٰه عليه وسلم reassured him, saying, "You are not one of those who do that out of pride." This demonstrates that a person who makes an effort to lift their garment when it falls is not being prideful since there is no deliberate intent to let it trail. Such inadvertent slippage is excusable. On the contrary, an individual who willingly lets their garment fall below the ankles—whether it be a Thobe, pants, Izaar, etc., is subject to the warning against Isbaal and cannot claim to be exempt, as the authentic narrations unequivocally include this behaviour in their prohibitions. As for the one who uses this narration to say he is not from among those included in the warning because it is not out of pride, we say to him he is a liar.

The Prophet صلى اللّٰه عليه وسلم said: “Three [kinds of] people to whom Allah will not talk [with pleasurable speech] nor look at [with mercy and kindness] on the Day of Resurrection, nor will He purify them and theirs will be painful punishment (they are):

1. The one who lets his garment down
2. The reminder of charities
3. The trader who delivers false oaths in order to sell his goods.”

— [Sahih Muslim]

Imaam al-Dhahabi said in response to the one who lets his garment hang below the ankle and says: 'I am not doing that to show off'…"You see him behaving in an arrogant manner and thinking of himself as not one of them (those who are arrogant), but this is a foolish notion. And you see him looking at a text that is general in meaning, and he limits its meaning on the basis of another, separate hadeeth, to conclude that it is only haram when it is done in order to show off! So he allows a concession based on the words of al-Siddique (Aboo Bakr), who said: 'O Messenger of Allah, my Izaar slips down', and he said: 'O Aboo Bakr, you are not one of those who do that to show off.' We say: Aboo Bakr رضي ٱللَّه عنه did not tie his Izaar in such a way that it hung below the ankles in the first place, rather he tied it so that it came above the ankle, but it slipped down after that. And the Prophet صلى اللّٰه عليه وسلم said: 'The Izaar of the believer should come to mid-calf, but it does not matter if it comes between (that point) and the ankle.' The same prohibition applies to the one who lets his trousers cover his ankles or makes his sleeves too long. All of that is showing off which is deeply hidden in the psyche."

The Prohibition of Wearing Pure Red Clothes for Men:

Ibn Abbas said: "I was forbidden to wear red garments and gold rings, and to recite Quran in Rukoo'."

— [al- Nasa'i]

Wearing red clothing is allowed if the red is intermingled with another colour; however, solid red attire is prohibited because the Prophet صلى اللّٰه عليه وسلم forbade it.

Ibn al-Qayyim confirmed this and remarked: "How could one assume that the Prophet wore pure red garments?! By Allah, Allah safeguarded him from such behaviour. The misunderstanding by some scholars originated from the Hadith which mentioned that the Prophet wore a red Hullah." Ibn al-Qayyim and other scholars clarified the nature of the Hullah, stating: "It was mistaken by some that the Hullah's colour was entirely red, whereas, it was actually composed of two pieces of cloth made in Yemen, adorned with red and black stripes, similar to other Yemeni Burds known as Hullah. However, garments of plain red colour are forbidden to be worn." Therefore, a red Hullah refers to a set of two Yemeni garments that are striped with red and either black or green, and it is identified as red due to the presence of red stripes.

CLOTHING WITH DEPICTIONS & DISTRACTIONS IN THE PRAYER

If an individual (male or female) performs their prayers while wearing garments adorned with images or logos that represent living beings, such as humans or animals, it is considered sinful. Although the prayer itself remains valid, it is detested and there is sin attributed to the presence of these images on the clothing. To rectify this and avoid sin, one should alter the images in such a way that they no longer resemble Allah's living creations. This can be done by removing the heads from the figures or by covering them with stitching, effectively transforming the depiction into one that is no longer representative of any creature made by Allah. For instance, one could cut off the head of the animal figure or sew over it.

As for clothing that is adorned in a way that becomes a distraction, such clothing should be avoided during the prayer as one is required to concentrate on the prayer. If the images are not easily visible, then prayer is valid. However, if the pictures are conspicuous, wearing them for prayer is not allowed. The Prophet instructed Ali, saying, “Do not leave any image without erasing it.”

Anas رضي ٱللَّٰه عنه said: A’ishah used to have a Qiraam with which she used to screen one of the walls of her home. The Prophet Said: “Take this Qiraam away from me; its pictures distracted me in my prayer.”

— [Sahih al-Bukhari]

- In another Hadith it states, the Prophet did not enter a house with a decorated curtain. The images referred to in A’ishah's Hadith likely depicted living beings, which is different from the designs on the Qiraam mentioned in the above Hadith, which must have been just decoration or of an abstract Arabesque nature.

A’ishah رضي اللّٰه عنها said: The Prophet once did his prayer wearing a Khamisah with decoration on. When he finished his prayer, he said: “Take this Khamisah and give it to Aboo Jahm bin Hudayfah, and bring me the Anbijaniyyah lest it’s A‘lam distracted me in my prayer.”

— [Sahih al-Bukhari]

The Anbijaniyyah, which the Prophet requested is a thick, undecorated cloth, contrasting with the Khamisah which has ornamentation. The term "A‘lam," used by the Prophet to describe the Khamisah, signifies something beyond mere decorations and imagery. at-Taybi said: “The Hadith about the Anbijaniyyah indicates that if pure hearts and noble souls are affected by pictures and decorations [in Salaat], then hearts and souls that are less in purity and nobility than the former [will be more distracted from it].”

If it is detested to offer prayer in a place full of images, it is even more concerning and detested to offer prayer wearing clothes bearing decorations that distract one in the prayer and images. Because there is a disagreement among the scholars on whether the one who offers prayer with clothes (or items) that bear pictures on them if the prayer is valid or not (although the Jumhoor say the act is detested), it is best to avoid it as there is a valid scholarly dispute regarding the matter. Some scholars held back from giving a decisive ruling due to the severity of this matter. It is also detested to offer prayer in a room bearing pictures, this should be avoided where possible due to the distraction and the resemblance in idol worship.

THE ‘AWRAH OF MEN AND WOMEN

- **The ‘Awrah of a man:** What is required of the male worshipper is to cover his ‘Awrah whilst praying, according to the consensus of the Muslims. The ‘Awrah of a man is the area between the navel and the knees, according to the majority of the scholars, (including the navel and the knees). Even though some scholars permitted showing the navel and knees, but, it’s best to keep them covered.

- **The ‘Awrah of women:** With regard to women, the hair and the entire body are ‘Awrah and she has to cover them, with the exception of her face and hands (in the prayer), on the condition that she is not exposed to or at risk of being exposed to non-Mahram men. If she does that, then her prayer is proper, according to scholarly consensus.

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Allah Almighty said: “And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their ⌜hidden⌝ adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers’ sons or sisters’ sons, their fellow women, those ⌜bondwomen⌝ in their possession, male attendants with no desire, or children who are still unaware of women’s nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful.

— [Surat al- Nur: 31]

Covering the ‘Awrah is a precondition for the validity of prayer, one is required to cover it at all times throughout it, even in seclusion. This goes according to every individual’s financial means, if one does not have the financial capability to cover, they should cover as much as they are able to. There used to be a little boy who lead some of the Sahabiyyat in the prayer, when he prostrated, some of his ‘Awrah would become exposed. But the prayer is valid and they would offer prayer behind him because this was due to his poverty. Then they bought him more clothes and he was able to cover himself fully in prayer.

- **The ‘Awrah of a wife before her husband:** There is no ‘Awrah

- **The ‘Awrah of a woman in front of another woman:** The area between (and including) the navel and the knees. This should not be taken to suggest that this is an appropriate way for women to dress or present themselves amongst other women. The appropriate attire for a woman in the company of other women is clothing that fully covers her and reflects her sense of modesty and respectability. She should only reveal what is typically shown during service and work.

THE CLOTHING OF WOMEN

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Allah Almighty said: "O Prophet, tell your wives, your daughters, and the believing women to draw their cloaks over themselves. That is more suitable, such that they will be acknowledged and not harmed. Allah is ever forgiving and merciful."

— [Surat al- Ahzaab: 59]

The whole of a woman is considered to be 'Awrah, she is required to cover all of her body with the exception of her hands and face. This includes the feet fully. She is also required to cover her hands and face if she's ever in a situation where she's in the presence of non-Mahram men or at risk of being exposed to them. Though this should strongly be avoided! Her clothes should not be tight nor transparent, for example, a woman praying with skinny jeans or leggings, tightly on her body, is not accepted, even in the confinement of her home.

These conditions are all in place even if she's fortified alone in the secrecy of her home.

The Prophet صلى اللّٰه عليه وسلم said: "A woman is (regarded as) 'Awrah (i.e., she must be concealed just like the 'Awrah is kept concealed)."

ash-Shawkani رحمه ٱللَّٰه said: "A woman must screen her body with thick wide clothes that do not display in any way or manner the size or shape of her body."

Narrated by A'ishah that the Prophet صلى اللّٰه عليه وسلم said: "The prayer of a woman who has reached puberty (a menstruating woman - a general characteristic for the adult women is menses every month), is not accepted unless she is wearing a Khimaar." (Meaning that the whole body of a woman must be covered including her hair).

— [Reported by al- Khamsa except al- Nasaa'i]

Narrated by Umm Salama: She asked the privet, "Can a woman pray in a long dress and a veil without wearing a lower garment?" He replied, "If the long dress is ample and covers the surface of her feet." (Meaning a woman must have her feet covered also).

— [Aboo Dawood]

- The face and hands (up to the wrists) are not required to be covered during the prayer if the woman is praying in a concealed place where she is away from the sight of non-Mahram men. However, this exception is only for the face and hands and does not apply to any other part of her body, which must remain covered, including her feet.

The Prophet صلى الله عليه وسلم said: “There would in the latest generations of my Ummah women who wear clothes but still look naked...”
— [Sahih Muslim]

This is referring to women who wear clothes yet it is so thin, transparent and/or tight, it does not do what clothing is supposed to do - conceal. So despite being clothed, their bodies are exposed and they appear naked. It is unanimously agreed that for women (and men) to wear such clothing, that displays her ‘Awrah (private areas) is prohibited. Once Ibn az-Zubayr came from Iraq and sent as a gift for Asma bint Abi Bakr رضي الله عنها - a thin Quhiyyah cloth - a cloth made of fabrics manufactured in Quhastaan. Asma had become blind by then; she touched it with her hands and then said: “Faugh! [out of resentment]. Return back his cloth to him.” Ibn az-Zubayr felt heartbroken and said: “O mother! It is not transparent.” She said: “If it is not, it still displays the shape of the body due to its thinness.”

Umm Salamah رضي الله عنها was once asked: “With what should a Muslim woman do her prayer?” She said: “She should do her prayer wearing a Khimaar and a wide Dir’ (wide and thick garment) which is long enough to cover her feet.”

Imaam Ahmad was asked: “How many clothes should a Muslim woman wear for prayer?” He said: “Two clothes minimum; Dir’and Khimaar. The Dir’ should be long enough to cover her feet.”

It is permissible for the woman to cover her head and the whole of her body with the same garment (that is wide and thick). Any woman who displays any part of her hair, legs, or any part of her body that is required to be covered in the prayer, must repeat the prayer as the prayer is invalid.

Men and women are equal in this aspect: if any of their ‘Awrah (the private areas required to be covered in prayer) becomes exposed -- no matter the size of the exposure, whether they were aware of it or not -- they must perform their Salaat again unless the exposure happened unintentionally, for example, due to a sudden gust of wind or clothing slipping off. In such cases, one must quickly cover themselves, or else they may need to redo their Salaat. The Awrah for men spans from the navel to the knees, while for women, it encompasses the entire body except for the face and hands up to the wrists. The prayer remains valid if the ‘Awrah is accidentally exposed but then immediately covered upon realisation, regardless of the extent of the exposure.

A woman’s feet and legs are considered part of her ‘Awrah, which should be covered during Salaat. This stems from the observation that in some Islamic regions, numerous Muslim women wear a short Jilbab/clothing for prayer. Women should strive to follow in the footsteps of the earliest emigrant women [from Makkah to Madinah], who, upon the revelation of the verses regarding Hijab, quickly repurposed portions of their clothing to ensure their heads and chests were properly covered, grabbing whatever was near them to fulfil the obligation!

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ

Allah Almighty said: “...And let them not stamp their feet so as to reveal what they hide of their adornment.”

— [Surat al- Nur: 31]

The explicit reference to feet in a verse of the Quran is evidence that they are included in the ‘Awrah. If feet weren't considered to be part of the ‘Awrah, there would be no need for women to draw attention to their anklets by stamping their feet; they could freely show them instead. However, because the legs (including the feet) are meant to remain covered, women took to wearing anklets and rhythmically stamping their feet as a way to subtly indicate the ornaments they wore out of sight. Later, this practise was prohibited by Allah.

Ibn Umar رضي ٱللَّه عنه narrated that the Prophet صلى الله عليه وسلم said: “Whosoever lets his clothes hang below his ankles with conceit, Allah will never look at him [with mercy] on the Day of Resurrection.” Umm Salamah رضي الله عنها asked: “What should women do with the trails of their gowns?” He said: “Let them be longer by one hand span.” She said: “Their feet would be uncovered then.” The Prophet said: “Then let them be longer by one cubit, no more.” In another narration, it is related that the prophet allowed the mothers of the believers to prolong their garments by one hand span but they asked for more. He added another hand span. Women used to send their garments to us [mothers of the believers] and we used to measure for them the proper length’.

— [al- Tirmidhi]

- The length of the cubit is equivalent to two-medium size hand spans.
- As a general rule, any ruling in Islam is for both men and women until there is specific evidence to show otherwise. Umm Salamah used her previous knowledge of the feet being ‘Awrah and therefore needed to let their trails down to be able to conceal properly. The Prophet confirmed her thoughts and approved that the ruling for men letting their trails down to the ground is different from that of women. Women due it out of obedience to Allah and concealing the ‘Awrah whereas men due it out of conceit or negligence on the rulings of Allah.
- Qadi Iyyad bought Ijmaa that the prohibition of letting the trail down to the ground is only for men due to the Prophet’s approval of Umm Salamah’s questioning.
- It is recommended for the garment to be one cubit longer from where their ‘Awrah ends i.e., the end of their toes, it is permissible to extend this up to two cubits but no more.

CONDITIONS OF THE HIJAAB

Shaykh Musa Jibril حفظه الله

Covering all of the body, including the face and hands

Some scholars permitted revealing the face and hands as long as it doesn't lead to fitnah (temptation), both for her and from her, in two circumstances she is forbidden to show her face and hands: 1) she is attractive and adorns her face and hands with cosmetics, and 2) she lives in a society where men do not practise modesty with their gaze. I believe the correct issue on the matter is, the veil is obligatory under all circumstances as one is never truly safe from fitan and Shaytan will continue to attempt to entice the woman into beautifying herself.

It is not an adornment or beautified

It is thick and not transparent

It is very wide (loose) and not tight

The God-fearing woman should also take into consideration the weather (i.e., wind) and environment, and take any necessary measures from exposing the shape of her body.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

It is not fragranced or perfumed

The Messenger of Allah صلى الله عليه وسلم said: "Any woman who perfumes herself and passes by some people that they smell her scent, then she is a Zaniyah (prostitute)."

It does not resemble the clothing of men

The Messenger of Allah صلى الله عليه وسلم said: "Women who assume the manners of men (and their clothing) are not from us and also those of men who assume the manners of women (and their clothing)."

It does not resemble the clothing of the disbelieving women

The Messenger of Allah صلى الله عليه وسلم said: "The one who takes the similitude (manner) of a certain people becomes one of them."

It is not worn for fame (to show off and to impress people)

The Messenger صلى الله عليه وسلم said: "The one who wears a garment designed for worldly fame, Allah will make him wear a garment of humiliation on the Day of Resurrection then he will be set ablaze."

PRAYER DIRECTION

Our prayer direction is towards Makkah because the Prophet told the man who abuses his prayer, when you stand for prayer, perform ablution perfectly, then face the Qiblah and say Takbeer. (Your prayer direction is Makkah/face your prayer direction towards Makkah and say: “Allah-Hu-Akbar).”

At the beginning of Islam, Muslims prayed facing Bayt Al-Maqdis (Jerusalem). Later, a Divine command came from Allah and it was revealed to the Prophet that the Muslims should face Makkah as their Qiblah. This change of the Qiblah from Jerusalem to Makkah is mentioned in the Quran. The Qiblah is universal for all Muslims and is a symbol of unity and submission to Allah's commands, in addition to the identity of Muslims as opposed to Ahlul Kitaab. It indicated the completion of the Prophet's mission and the shift of the focus of the Muslim community to the new, pure and Divine faith of Islam.

سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
وَكَذَٰلِكَ جَعَلْنَـٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا
لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ ۚ إِنَّ ٱللَّهَ
بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Allah Almighty said: "The foolish among the people will ask, “Why did they turn away from the direction of prayer they used to face?”1 Say, ˹O Prophet,˺ “The east and west belong ˹only˺ to Allah. He guides whomever He wills to the Straight Path.” And so We have made you ˹believers˺ an upright1 community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those rightly guided by Allah. And Allah would never discount your ˹previous acts of˺ faith. Surely Allah is Ever Gracious and Most Merciful to humanity."

— [Surat al- Baqarah: 142]

Prayer direction is compulsory if you know it. For example, if there are two people on an expedition, during the night they offer prayer and everyone draws lines on the sand or dirt, and everyone comes with a different direction to pray. In this case, if you don’t know it and you’ve tried to find it then it is okay, you estimate it. However, you are required to first inquire about it and seek to find it out.

- It is not permissible to pray facing graves, the Prophet said do not pray towards the graves and do not sit on them.

This is required even in the Sunnah prayers. The Prophet صلى الله عليه وسلم would start his supererogatory prayers facing Makkah, he would make his mount face the Qiblah and say Takbeer, and then his mount would go any direction. So you should try your utmost to face the Qiblah at the start. Like in a car, it goes in different directions, right? So start your supererogatory prayer whilst facing Makkah, then there is no reproach if your vehicle's direction changes, as long as in the beginning, you start facing towards Makkah, as this is required. However, during the obligatory prayers, the Prophet صلى الله عليه وسلم would dismount and face the Qiblah and then pray.

Anas رضي الله عنه narrated that when the Prophet صلى الله عليه وسلم travelled and intended to pray a voluntary prayer, he used to direct his riding camel towards the Qiblah and say Allah-Hu-Akbar and pray facing whatever direction it faced. (Shows you can offer voluntary prayer whilst riding/travelling, but must as best you can try to start/ begin with facing the Qiblah, after that, it does not matter whichever way your vehicle faces. However obligatory prayers should not be offered like this unless it's a necessity i.e., someone is on a plane etc.).

One of the conditions of prayer being correct is that the place where the Muslim prays should be Tahir (pure and clean). Therefore, one must avoid any impurities — the place of prayer should be pure (to the best of one's ability).

A Bedouin man came to the Prophet's Masjid one time and went to the corner and urinated there. The Prophet's companions رضي الله عنهم got mad and started shouting, but the Prophet صلى الله عليه وسلم commanded them to leave him alone. When the Bedouin finished the Prophet told him, this place is not for this, the Masjid is only for prayer and devotion. Then the Prophet صلى الله عليه وسلم ordered his companions رضي الله عنهم to get a bucket of water and throw it on top of there, this will clean it.

Narrated by Aboo Sa'eed al- Khudri that the Prophet صلى الله عليه وسلم said: "The whole Earth is a Masjid (to pray on) except a graveyard and a toilet."

- These are places where there are graves (i.e., graveyards) are not allowed to be prayed in, lest that lead to worshipping graves or resembling those who worship graves. An exception is made in the case of the funeral prayer, which it is valid to offer in the graveyard. The Prophet صلى الله عليه وسلم offered the funeral prayer for a woman who used to clean the Masjid, after she had been buried in her grave. - Bukhari & Muslim.
- This prohibition includes a Masjid that has been built over a grave. The Prophet صلى الله عليه وسلم cursed those who take graves as places of worship, and he forbade doing that.
- The prohibition on praying in bathrooms is that they are places that are frequented by the devils and where 'Awrah is uncovered. They are often dirty and used as places for people to relieve themselves.

PLACES OF PRAYER

The Prophet صلى الله عليه وسلم said: “Do not undertake a religious journey but to three Masaajid: the Sacred Masjid in Makkah, the Masjid of the Messenger of Allah (in Madinah), and the furthest Masjid in Jerusalem (al-Aqsa).”

— [Sahih al-Bukhari & Sahih Muslim]

Aboo Darda reported that the Prophet صلى الله عليه وسلم said: “The virtue of prayer in Masjid al-Haram is one hundred thousand times better than prayer elsewhere, prayer in this Masjid of mine is one thousand times better than prayer elsewhere, and prayer in Bayt al-Maqdis is better than five hundred prayers elsewhere (in some narrations it says two-hundred and fifty prayers).”

— [Shu’ab al-Imaan]

Note: It is detested (with the exception of the Imaam) to have a specific designated place in the Masjid to offer prayer in.

Abdur Rahman Ibn shibl said: “Allah’s Messenger forbade that a Muslim does his prayer so fast like a crow when it eats, spreads his/her arms [in prostration] as dogs do [when they sit] and sticks to one place in the Masjid when doing salaat as camels stick to their resting places.”

— [Musnad Ahmad]

The Misguidance of the Shi’a & Karbala:

There are no reliable Ahadith to confirm the sacredness of Karbala's soil, nor to endorse the practise of prostration on such soil, or placing a stone from it during prayer as the Shi’a do. Were the recommendation to prostrate on sacred grounds valid, logic would suggest that a stone from the blessed lands of the two Holy Masaajid in Makkah and Madinah would be a more appropriate choice. However, this concept is one of the Shia's religious innovations.

A Shi’a scholar mentioned that the tradition of prostrating on the soil of Karbala is grounded in numerous accounts, attributed to the veneration of the revered buried there, such as Hussain رضي ٱللَّٰه عنه. However, this statement is merely another lie in a religion that is built on fabrications and deception. Were this claim authentic, it would arguably be more fitting to perform prayers in Madinah, the burial place of the Prophet Muhammad, his wives, and many of his companions—who are indeed part of his household. رضي الله عنهم أجمعين.

Certainly, we know that such narrations the Shi’a use to support their lies are also fabrications and lies, and the Prophet’s household is free from them. Moreover, these tales lack verified isnad, or chains of transmission, a proper chain of narrators, so that a scholar of Hadith (Muhaddith) cannot verify their authenticity. On the contrary, these fabrications are either Mursal (مرسل) or Mu‘dal (معضل), and therefore unreliable.

The Shi'a, however, stick to fabricating Ahadith to support their claims. They even go as far as to ascribe forged acts of worship to the Prophet. One such example is found in the discredited work "Al-'Ard wat Turbah Al-Husainiyyah" by Sayyid Abdir Rida, a Shi'a text that just like the others is filled with fabrications and lies regarding the Prophet. One of which states that he was the first to prostrate on a stone of Karbala's land.

The author perfidiously says that after the battle of Uhud, in which the Muslims fought against the idolaters of Quraysh and resulted in Humzah's martyrdom (the Prophet's uncle), the Prophet himself knelt upon an Earthen slab from that location. Following this, he allegedly ordered all Muslim women to weep Humzah in their memorial gatherings. He then continues with his lies and goes on to describe the companions of the Prophet, including esteemed legal scholars among them, as having collected earth from his grave for the purposes of reverential prostration and making rosaries from the gravel.

However, such claims conflict with the historical directive of the Prophet, wherein he himself took a solemn pledge from Muslim women not to weep their deaths as confirmed in the authentic narration of Umm Atiyyah in Bukhari and Muslim.

This is the same author who lied about the great Tabi'ee Masruq Ibn Al-'Ajda', a great Muhaddith and a reliable narrator of Ahadith whose narrations fill the six Sihah. Abdir Rida, the liar, claimed this Tabi'ee used to take a brick from the land of Madinah to prostrate on when doing prayer in his journeys!!

These erroneous statements not only lie about the actions of the Prophet's companions, who are far from engaging in any form of idolatrous practise but also serve as just one example among countless lies and fabrications circulated by the Shi'a with the intent to misguide the people, working as agents of the Shaytaan.

The Shi'a truly live up to what the scholars of Sunnah describe them as: "The most lying among all the sects." They have reached the lowest of the low, fabricating lies against the Prophet to support their falsehood.

The Jumhoor agree that prostration directly on the ground is preferable to prostrating on a carpet. It is deemed more proper for the forehead and nose to come into direct contact with the ground. Something should only be placed in circumstances of need, for example, as the Prophet did when the ground became excessively hot for prostration.

The practise of placing a stone on a carpet for the purpose of prostration is considered an innovation introduced by the Raafidah, and is thus a characteristic attributed to them. Muslims must stay away from such practises, so as not to agree with their Bid'ah (innovation) and also abstention helps to avoid any suspicion of association with these Kuffar,

THE RULING OF PRAYER MATS

As discussed above, in the Hadith of A'ishah about the Prophet's Khamisah and Anbiaaniyyah, it is not permissible to pray anywhere or on anything which distracts you in the prayer. One must avoid it so his attention can be given to the prayer fully.

By default, one is permitted to pray on anything (including carpets and rugs) that is free from impurities. If the carpet has decorations and patterns that distract the person from his prayer; praying on such carpets is Makrooh (disliked).

If the carpet contains images of living beings; it is Haram to keep them, offer prayer on them and the images on them should be destroyed.

Maymunah رضي الله عنها narrated: "The Messenger of Allah صلى الله عليه وسلم used to pray on a Khumrah."

— [Sahih al-Bukhari & Sahih Muslim]

Imaam al-Shawkaani said about the above Hadith, "It indicates there is nothing wrong with praying on a mat, regardless of whether it is made of rags, palm leaves or anything else, whether it is small or big, like a mat or carpet, because it is proven that the Prophet prayed on mats, carpets and animal pelts."

As for the one who prays on a rug thinking it is a necessity and refuses to offer prayer without it, Ibn Taymiyyah said: "Praying on rugs, in the sense that the worshipper insists on that – this was not the way of the Salaf, the Muhajirin and Ansaar and those who followed them in truth at the time of the Messenger of Allah. Rather they used to pray on the ground in his Masjid, and none of them had a rug that was used just for prayer. It was narrated that when Abd al-Rahman ibn Mahdi came to Madinah he spread out a rug, and Malik ordered that it be taken away. It was said to him, "He is Abd al-Rahman ibn Mahdi." Malik said, "Do you not know that spreading a rug in our Masjid is Bid'ah (an innovation)?"

The Prophet humbled himself by performing his prostrations in the presence of water and mud, leaving visible traces upon his face and the tip of his nose. In one narration it mentions that even his forehead bore the marks of mud and water. This reflects his profound humility.

al-Izz ibn Abdis Salam said: "It is detested that one does prayer on a carpet full of decorations or on a carpet of high quality for being in prayer means being in a state of full humbleness and submission [to Allah] the very thing that induced the people at Makkah and Madinah [i.e. the Salaf] to perform their prayer on the ground and sand."

Anas narrated: "We used to perform prayer led by the Prophet under the scorching heat of the sun. Whenever we did Sujood, we used to spread a part of our clothes on the ground to prostrate on due to the ground's burning heat."

— [Sahih al-Bukhari]

Anas رضي ٱللَّه عنه said: “A’ishah once screened one of her room’s walls with a Qiraam. Upon seeing it, the Prophet ordered her to take away the Qiram and said: ‘It’s decorations distracted my attention from the prayer.’ ”

— [Sahih al-Bukhari]

We see therefore, it is an obligation to remove what one is able to remove from that which distracts his attention in the prayer (this is not limited to images but anything that causes a distraction for him). However, prayer in a place where there are pictures, although strongly detested, the prayer is valid as the Prophet صلى اللّٰه عليه وسلم did not repeat his prayer. However, the sin of impermissibility remains (unless one was forced to offer prayer there). Not only are images distracting but it resembles worship of the idolotars.

It is also paramount to mention the much-neglected Hadith wherein the Messenger of Allah said: “The Angels [of mercy] do not enter a house in which there are pictures.”

— [Sahih Muslim]

The scholars said the reason why they do not enter a house in which there is an image is because having pictures is one of the grave sins for they bear the idea of imitating Allah’s creation (competing with the creation of Allah), and the idea of worshipping idols.

The Prophet ordered Umar Ibn al-Khattab - when Makkah was seized by Muslims - to efface all the statues and pictures that were drawn on the walls of the Ka’bah. Only after this was done, the Prophet entered Makkah.

Prayer in the Church:

It has been narrated authentically that the Companions of the Prophet performed prayers in churches a few times, but these churches were devoid of images. Ibn Abbas, on occasion, prayed in a church that did not contain images.

The term "images" refers specifically to depictions of animate beings, such as humans or animals. Ibn al-Qayyim clarified that the prohibited images are those that represent living creatures. This includes statues and illustrations on various surfaces, like walls, clothing, or bedding.

Umar addressed the Christians saying: "We do not enter your churches only because of the pictures drawn inside them.”

Although representations of flora and the natural environment do not fall under the prohibition, it is nonetheless preferable to avoid praying on carpets or rugs adorned with such images, as they divert attention during prayer. Indeed, the Prophet himself was once distracted.

Prayer in Multi-faith Rooms:

Q. "What is the ruling on offering prayer in multi-faith rooms? Sometimes we go to places like the airport and they have these designated places called "multi-faith rooms" for people of all faiths to be able to go and pray in. These places will have other religions' scriptures (including the Quran) and sometimes crosses etc. It is open to all faiths to use. Is it permissible for a Muslim to offer prayer in such rooms?"

We can't say it's not permissible because the Prophet صلى اللّٰه عليه وسلم said: "The entire Earth has been made a place of prayer, except for graveyards and bathrooms."

So you can offer prayer in such a place but you should steer clear of any images, statues, fire and the like. The scholars have also permitted offering prayer in a chapel or church when there is a necessity. Although Umar رضي اللّٰه عنه prohibited it because of the images there. Ibn Abbas رضي اللّٰه عنه permitted it with the condition of staying away from the images etc. Although it is permitted and the prayer is accepted, it is reprehensible and disliked.

It is better to avoid such places and pray elsewhere if possible, however, in the case of a necessity with no other option, the prayer is valid.

The Prophet صلى اللّٰه عليه وسلم said: "I have been given five things which were not given to anyone else before me:

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayyamum, therefore, any of my followers can pray wherever the time of a prayer is due
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me
4. I have been given the right of intercession (on the Day of Resurrection)
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind."

It is crucial to note that you cannot join the multi-faith group prayers at any time! You are permitted only to join the congregation of the Muslims offering prayer - otherwise - offer prayer individually but that's it. You cannot join the people who promote or practise the unity of religions in their prayer whatsoever, it's not permissible to offer prayer with those groups. The prayer is not valid!!

ESTABLISH THE PRAYER

Ibn Umar رضي الله عنه reported the Messenger of Allah صلى الله عليه وسلم said: “Islam is built upon five: to worship Allah and to disbelieve in what is worshipped besides Him, to establish prayer, to give charity, to perform Hajj (pilgrimage to the house), and to fast the month of Ramadan.”

— [Bukhari & Muslim]

Narrated by Ibn Mas’ood رضي الله عنه, Allah’s Messenger said: “One of the best deeds is to offer Salaah (prayer) in its early time.”

— [at-Tirmidhi (its basic meaning is also found in As-Sahihayn)]

Narrated by Abdullah bin ‘Amr, the Prophet صلى الله عليه وسلم said: “The time of the Dhur (noon) prayer is when the sun passes the meridian and a man’s shadow is one of the same length as his height. It lasts until the time of ‘Asr (afternoon) prayer. The time of the ‘Asr prayer is as long as the sun has not become yellow (during its setting). The time of Maghrib (sunset) prayer is as long as the twilight has not disappeared. The time of the ‘Ishaa (night) prayer is up to midnight. And the time of the Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between the two horns of Satan).”

— [Muslim]

Narrated by Aboo Barza al-Aslami, Allah’s Messenger used to offer the ‘Asr prayer (and after the prayer) one of us would return to his house at the furthest end of al-Madinah, and arrive while the sun was still hot and bright. And he loved to delay the ‘Isha prayer, and he disliked sleeping before it, and conversation after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him, and he used to recite between 60 to 100 verses of the Quran in the Fajr prayer.

"The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad."

— [al-Tabaraani]

You are to offer prayer five times throughout the day and night at their fixed stated times. Prayer is the most important subject, because of its importance, it is the only act of worship where Allah called his Messenger Muhammad and had him ascend to Him, not only was it ordained when the Prophet صلى الله عليه وسلم ascended, but also given to him directly from Allah, there was no intermediary!

The Prophet صلى الله عليه وسلم, when taken up for the night journey was walking with two angels, they came across a man who was lying down on the ground, and there was an angel standing above him with a rock in his hand. The angel would smash the head of the man with the rock, the head would shatter into pieces and the rock would roll away. Then the head of that man would get restored and the angel will smash it again, this was continuously repeated. The Prophet صلى الله عليه وسلم inquired as to why this was happening, and the angels replied: "This is the man who slept over his prayers, he was negligent (i.e., he sleeps and doesn't offer prayer on time)."

See the punishment of Allah, it's severe — when Allah seizes, He seizes intensely, there will be no escape, it is severe and it is painful! Likewise, He is vast in His mercy and generosity for those who abide by His commands and seek His forgiveness, prepared for them is a place no eye has ever seen, no ear has ever heard of, and no mind can ever imagine!

وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ

إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ

Allah Almighty said: "And I have chosen you, so listen to what is revealed [to you]. Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance."

— [Surat Ta-Ha: 14]

Prayer is one of the most important acts of worship in Islam. It is the second pillar of Islam and a fundamental obligation for every Muslim. Prayer helps maintain a connection with Allah, seek His guidance, and seek forgiveness for sins. It serves as a means of purifying the heart and improving one's character. Prayer also helps develop discipline, self-control, and mindfulness. It provides physical, mental, and spiritual benefits for individuals . It is a source of tranquillity, peace, and stress relief. Prayer serves as a reminder of the purpose of life and the ultimate goal of seeking Allah's pleasure and worshipping Him alone.

Neglecting the prayer is a serious sin and the cause of being admitted into Hellfire.

The Messenger of Allah صلى الله عليه وسلم said: "Allah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations and Khushoo' [where the person's heart is attuned to the prayer. This feeling in the heart is then reflected in the body. The person remains still and calm. His gaze is also lowered. Even his voice is affected by this feeling in the heart], has a promise from Allah that He will forgive him. And whoever does not do that has no promise from Allah. He may either forgive him or punish him."

The prayers serve as a conduit to cleanse the human soul. Five times a day, the individual is reminded of his purpose in this worldly life by standing before Allah in prayer with humility. This frequent act is intended to act as a deterrent from committing sins throughout the day. It also provides a platform for self-reflection, an opportunity for remorse and repentance, where one fervently seeks Allah's forgiveness for the transgressions committed and appreciation for the blessings provided. The act of prayer constitutes many wisdoms and benefits for an individual. The Prophet صلى اللّٰه عليه وسلم said: "If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?" The people said: "No filth would remain on him whatsoever." The Prophet صلى اللّٰه عليه وسلم then said: "That is like the five daily prayers: Allah wipes away the sins by them."

— [Bukhari & Muslim]

Once a man asked the Prophet صلى اللّٰه عليه وسلم about the most virtuous deed. The Prophet صلى اللّٰه عليه وسلم stated that the most virtuous deed is the prayer. The man asked again and again. The first three times, the Prophet صلى اللّٰه عليه وسلم again answered: "The prayer," then on the fourth occasion he stated, "Jihad in the way of Allah."

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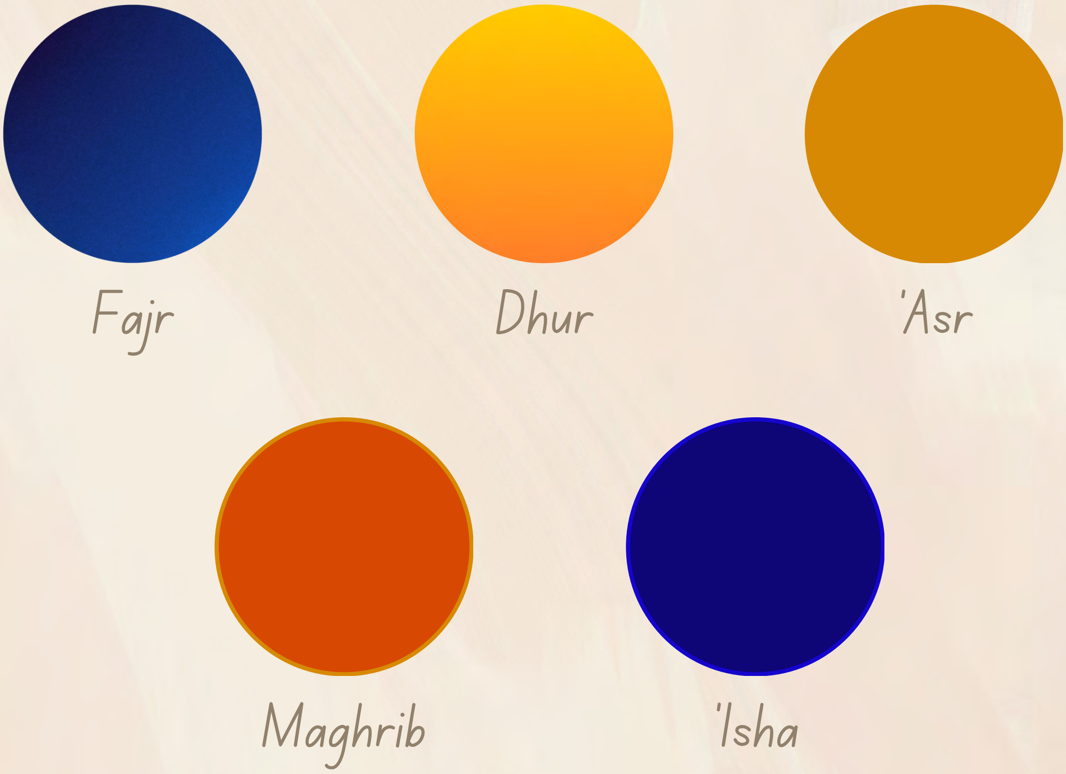
Shaykh Musa Jibril حفظه الله

THE FIVE DAILY PRAYERS



Narrated by Abdullah bin 'Amr: The Prophet صلى الله عليه وسلم said: "The time of the Dhur (noon) prayer is when the sun passes the meridian and a man's shadow is one of the same length as his height. It lasts until the time of 'Asr (afternoon) prayer. The time of the 'Asr prayer is as long as the sun has not become yellow (during its setting). The time of Maghrib (sunset) prayer is as long as the twilight has not disappeared. The time of the 'Isha (night) prayer is up to midnight. And the time of the Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between the two horns of Satan)."

- Muslim

THE MORNING DAWN PRAYER (AL-FAJR)

The Quran said about the Fajr prayer:

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا

Allah Almighty said: "The Angels of the night and the Angels of the day come amongst you in successive groups (in shifts). They meet at the Morning prayer (Fajr) and at the Mid-Afternoon prayer ('Asr)."

— [Surat al-Ra'd: 11]

The Imaam will read long verses in it. People think only in the blessed month of Ramadan angels come down, which to an extent is true, as during the blessed night of Laylat al-Qadr the angels ascend and descend all night.

But, there are angels also outside of Ramadan, there is a succession of Angels who stay with you and they offer prayer with you. They pray the 'Asr prayer with you and the morning prayer with you, and then they depart and switch to their duty. Some pray 'Asr prayer and they stay till the morning prayer, then a different batch of angels come for the shift. When they leave and go to Allah, He will ask them (of course Allah knows, but He wants to teach us), "How did you leave my slave? How did you find my slave?" The angels will say, "O Allah, we found them in prayer (during the 'Asr prayer) and we left them while they're offering (the Fajr) prayer." They pray with us, so when they depart and another batch comes it will be said we left them offering prayer and we found them offering the prayer!

Imagine the one who doesn't offer prayer and sleeps through them. What are they going to say about him?! He's not included amongst those who are offering prayer with the angels, he's not described to Allah as praying by the angels. Those who pray and are mentioned to Allah are blessed, Allah will be merciful to them, He will forgive them, increase their faith, increase them in their provisions, bless them and provide them with everything they need and want.

But the negligent ones are not included in all the goodness Allah bestows upon the one who offers prayer. Missing prayer is difficult and has hefty consequences.

مَا سَلَكَكُمْ فِى سَقَرَ
قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ

In Hellfire a question will be raised — It will be asked: "What has caused you to enter Hell?" They will say, "We were not of those who used to offer their Salaah."

— [Surat al-Muddaththir: 42-43]

- Saqar Is a degree (some scholars said a valley) in the Hellfire.

THE TIME OF FAJR PRAYER

Time:

From the time of the true dawn until sunrise.

When every individual goes to sleep the Shaytaan comes on his nose, sleeps on his nose and ties three knots. Shaytaan will do this to every single person Allah created.

1. On the first knot he ties, he will say: "Have a prolonged pleasurable night of sleep, relax with no stress." The first knot is undone when he gets up to remember Allah, he said anything to remember Allah and this knot will become undone.
2. The second knot will be undone when the individual goes and makes Wudoo'.
3. The third knot will become undone when the individual offers prayer.

Thereafter the person who has undone these knots will have a happy day, feel comfortable, free, and joyful, and his heart will be relaxed — there will be complete happiness in him, his whole day happy, and his heart purified. On the contrary, the one who does not have them undone will cover his heart and there will be no happiness for him, always uneasy, he will be distressed, sad, and in a perpetual state of difficulty.

Imagine those who have neglected the prayer for years, how many knots have they had tied upon themselves, they shackled themselves with their own hands to the Shaytaan, can they even be considered human beings?!

The Prophet صلى اللّٰه عليه وسلم was informed once of a man who had overslept and missed the morning prayer, he replied: "The Devil urinated in his ears!"

I ask you by Allah, how is any individual going to walk on the streets with the urine of the devil in his ears?! He will behave differently, act differently, it will affect every second of his day. How does such a person even expect to prosper or be successful or even have a good day with his ears filled with the urine of the Devil?!

It was narrated from Aboo Hurayrah that the Messenger of Allah صلى اللّٰه عليه وسلم said: "The most burdensome prayers for the hypocrites are 'Isha and Fajr. If they knew what (reward) is in them, they would come to them even if they had to crawl. I was thinking of ordering that the call to prayer be given, then I would tell a man to lead the people in prayer, and I would go out with men carrying bundles of wood to people who do not come to the prayers, and I would burn their houses with fire around them."

— [Bukhari & Muslim]

UNITS OF THE FAJR PRAYER

Performing Fajr prayer, or the dawn prayer, is ordained upon every Muslim around the world (except those who have been excused by the Shari'ah). Consisting of two Sunnah (optional but highly recommended) Rak'aat followed by two Fardh (compulsory) Rak'aat. The Fajr prayer is offered at the break of dawn and is the first of the five daily prayers.

- Two Rak'aat Sunnah

The two Rak'aat Sunnah of Fajr is better than this world and all that it contains! See how generous Allah is — this is just the Sunnah prayer. People spend all their lives in this world chasing after money, fame, and wealth, yet they cannot even grasp a small percentage of it fully. These two Rak'aat are better than anything they could not only have in this world, but also better than anything they could ever imagine in this world!

If you offer it, your reward is colossal, if you don't then there's no punishment. So, now imagine what Allah has reserved for those who perform the Fardh (obligatory) prayers! Some people miss the Fajr prayer, they don't offer it as they don't comprehend the reality of it and the magnitude of its reward from Allah, the Most-High. But if this is just the reward for the Sunnah, it's unimaginable what they're missing out on and getting themselves into when missing the Fardh!

These two Rak'aat — (the Sunnah of Fajr) and the Witr prayer, the Prophet صلى الله عليه وسلم never left them, even whilst travelling.

- Two Rak'aat Fardh

"The Prophet صلى الله عليه وسلم did not adhere more firmly to any Nawaafil prayer than the two Rak'aat of Fajr."

— [Bukhari & Muslim]

"The two Rak'aat of Fajr are better than this world and everything in it."

— [Muslim]

The Fajr prayer holds significant spiritual benefits and rewards. The Fajr prayer enables Muslims to start their day with the name of Allah, seeking His blessings and guidance for the day ahead. It instils discipline, encourages punctuality, and embeds the routine of getting up early, leading to increased productivity and a healthier life. The Prophet Muhammad صلى الله عليه وسلم said: "Whoever prays the dawn prayer (Fajr), then he is under Allah's protection."

Moreover, it sets the tone of mindfulness, fostering a strong connection between the devotee and the Creator, reminding them of their purpose in this ephemeral world.

WHAT TO READ DURING THE SUNNAH OF FAJR PRAYER

The Prophet صلى الله عليه وسلم said how good, how excellent the two chapters in the morning prayer (in the first unit, Surah al-Kaafiroon and in the second unit Surah al-Ikhlaas).

Narrated by Aboo Hurayrah that the Prophet صلى الله عليه وسلم recited Surah al-Kafiroon and Surah al-Ikhlaas in the two (voluntary) Rak'aat of the Fajr (prayer).

— [Muslim]

Aboo Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah صلى الله عليه وسلم recited in the two Rak'aat of Fajr: "Qul yaa ayyuhal-kaafiroon" and "Qul huwa Allah-Hu-Ahad."

— [Muslim]

قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ١ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢
وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ٤
وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٥ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ٦

"Say: (O Muhammad صلى الله عليه وسلم to these Mushrikun and Kafirun): O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! "I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)."

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣
وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤

"Say (O Muhammad صلى الله عليه وسلم): "He is Allah, (the) One. "Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. "He begets not, nor was He begotten. "And there is none co-equal or comparable unto Him."

THE EARLY AFTERNOON PRAYER (AL-DHUR): TIME, UNITS AND THE SUNNAH PRAYER

TIME:

The time for Dhur comes when the sun is in the middle of the sky, it has passed its zenith — the highest part of the sky and is starting to descend down, and the person's shadow is the same length as the person (this is the ending of its time), if you look at your shadow you find it equal in length to you.

The Prophet صلى الله عليه وسلم said: "The time for Dhur is from when the sun has passed its zenith and a man's shadow is equal in length to his height (this is the end time) until the time for 'Asr comes."

It's preferred to hasten to pray the Dhur prayer unless the weather is extremely hot, in this case, one should delay it until it gets cooler.

The Prophet صلى الله عليه وسلم said: "The time of the Dhur (noon) prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height".

— [Muslim]

Narrated by Aboo Hurayrah, Allah's Messenger said: "When it is hot, delay the (Dhur) prayer till it cools down, for the intensity of the heat is from the exhalation of Hell."

— [Agreed Upon]

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا

Allah Almighty said: "Establish prayer at the decline of the sun..."

— [Surat al- Isra: 78]

UNITS:

- Two Rak'aat Sunnah
- Four Rak'aat Fardh
- Four Rak'aat Sunnah

OFFERING THE SUNNAH PRAYERS:

The Sunnah prayers can be done as two and two, making Tasleem after every two Rak'aat, some preferred this. This is only applicable to Sunnah prayers, not compulsory prayers. One has the choice to offer it as four or two and two.

During the night the Prophet صلى الله عليه وسلم said the night prayer is two and two, if you're afraid the morning is coming then offer the Witr.

There is another Hadith which says the day prayers are two and two — but this is a weak Hadith. Nevertheless one can offer the Sunnah prayer as two and two or as four in full.

THE LATE AFTERNOON PRAYER (AL-'ASR): TIME, UNITS AND THE SUNNAH PRAYER

Time:

The time of ‘Asr begins when the time of Dhur prayer ends (when the shadow is equal in length to the object) until the sun gets yellow/sets — this is the preferred ended time. But if someone has a necessity/a valid excuse such as having surgery etc., then the time lasts until sunset, but this is only when one has a reasonable and valid excuse, in this case, there is no sin because the individual was forced to delay it.

Hadith of the Prophet صلى اللّٰه عليه وسلم, whosoever offers the ‘Asr prayer and catches only one Rak’ah from it before sunset, his prayer is valid. And whosoever caught one Rak’ah before the sunrise, his prayer is valid.

This is also in the case of a menstruating woman — if she becomes clean before the end of 'Asr, even (the time of) one unit before the time of ‘Asr ends, then when she is pure she must offer the ‘Asr prayer, i.e., make it up. That’s why the scholars recommended when the woman becomes clean she should offer the obligatory prayer which was before the one she prays when clean, just like in this case.

The Prophet صلى اللّٰه عليه وسلم said: “Whoever catches up with one rak’ah of ‘Asr before the sun sets has caught up with ‘Asr.”

— [al- Bukhari & Muslim]

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ
ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا

Allah Almighty said: “And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times."

— [Surat al- Nisa: 103]

حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَـٰنِتِينَ

Allah Almighty said: “Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.”

— [Surat al- Baqarah: 238]

Narrated by Aboo Hurayrah, the Prophet صلى اللّٰه عليه وسلم said: “He who prayers a Rak’ah of the Fajr prayer before the sun rises, has offered the dawn prayer in its time, and he who prays a Rak’ah of the ‘Asr prayer before the sun sets has offered the afternoon prayer.”

— [Agreed Upon]

Units:

- 4 Rak’aat Sunnah

People are negligent regarding this one, but the Prophet صلى اللّٰه عليه وسلم made a special duah for the one who comes with this. The Prophet صلى اللّٰه عليه وسلم said: “May Allah have mercy upon a person who offers four Rak’aat Sunnah before the ‘Asr.”

Narrated by Ibn Umar, Allah’s Messenger said: “May Allah have mercy on a person who prays four rak’ah before the ‘Asr prayer.”

— [Ahmad, Aboo Dawood and al-Tirmidhi]

- 4 Rak’aat Fardh

THE SUNSET PRAYER (AL-MAGHRIB): TIME, UNITS AND THE SUNNAH PRAYER

Time:

The time of Maghrib begins when the sun sets until the red twilight ends.

The Prophet صلى الله عليه وسلم said: “When night falls from this side and the day vanishes from that side, and the sun sets, then the fasting person should break his fast.”

— [al- Bukhari & Muslim]

Units:

Regarding the supererogatory prayers, the Prophet صلى الله عليه وسلم said: “Offer prayer, offer prayer, offer prayer before the Maghrib to whom he wills.”

Anyone can offer prayer, the Prophet صلى الله عليه وسلم emphasises its importance but also shows that it’s not compulsory.

Narrated by Abdullah bin Mughaffal Al-Muzani, the Messenger of Allah صلى الله عليه وسلم said: Pray two Rak'aat before the Maghrib prayer. He then said (again): Pray two Rak'aat before the Maghrib prayer, it applies to those who wish to do so. That was because he feared that the people might treat it as Sunnah.

Muslim has reported from Anas رضي الله عنه that he said: “We used to pray two Rak’aat after sunset and the Prophet صلى الله عليه وسلم used to see us, but he neither commanded nor forbade us.”

- 3 Rak’aat Fardh
- 2 Rak’aat Sunnah

THE NIGHT PRAYER (AL-'ISHA): TIME, UNITS AND THE SUNNAH PRAYER

Time:

The time of ‘Isha begins from the ending of Maghrib, the setting of the twilight (when the red twilight disappears) up until the middle of the night.

This is the only prayer the Prophet صلى اللّٰه عليه وسلم used to adjourn, and he recommended it to be adjourned until near the time of the middle of the night.

- Calculating the middle of the night: Calculate the time between the sunset and when the morning prayer (al-Fajr) begins, then divide it in half — that’s the middle of the night.

In the case of necessity, one can offer it up until before dawn, the morning prayer.

Narrated by A’ishah: The Prophet صلى اللّٰه عليه وسلم delayed (the ‘Isha prayer) one night till a great part of the night passed, then he went out and offered the prayer, and said: “This is the proper time for it; were it not that I would impose a burden on my followers.”

— [Muslim]

Units:

- 2 Rak’aat Sunnah
- 4 Rak’aat Fardh
- 2 Rak’aat Sunnah

فَوَيْلٌ لِّلْمُصَلِّينَ

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

“So woe to those who pray — (but) who are heedless of their prayer.”

— [Surat al- Ma’oon: 4-5]

Allah is speaking of those who perform the prayer but at delayed times, not performing them at their stated fixed times.

After you offer each prayer, you separate the units of prayer from the next units by saying: “I seek refuge in Allah”, (Astaghfirullah), three times. This will disconnect between the prayers while you’re asking for Allah’s forgiveness for your shortcomings. On Judgement Day the prayers will be incomplete due to one’s shortcomings, then the supererogatory prayers you performed will come to make up for it.

Thawban, the freed slave of Allah's Messenger, narrated that Allah's Messenger said: When Allah's Messenger wanted to turn from his Salaah, he would seek forgiveness from Allah three times, then say:

(اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ)

"O Allah! You are the One free of defects and perfection is from You. Blessed are You, O Possesor of Majesty and Honor."

"The first thing for which a person will be brought to account will be his Salaah. If it is complete (all well and good), otherwise Allah will say: 'Look and see if My slave did any voluntary prayer.' If he is found to have done voluntary prayers, his obligatory prayers will be completed therewith."

— [Sunan al- Nasaa'i]

The Dislike of Staying Up after 'Isha:

The Prophet صلى الله عليه وسلم said: "No one should stay awake late at night after performing 'Ishaa prayer except a traveller and a praying person."

— [Musnad Ahmad]

Engaging in idle talk after performing the 'Isha prayer is frowned upon, particularly when it is not for a necessary matter. The reasons for this disapproval are multifaceted.

One significant reason is the importance of not missing prayer at the last third part of the night (Qiyaam al-Layl). Ibn Khuzaimah said: "I strongly believe that the Prophet detested that one wastes one's time chatting [after performing 'Isha prayer] because doing so prevents one from performing Qiyaam al-Layl for one will surely oversleep and will not wake up on time, and if one does, one will not be active enough (too lethargic) to perform Qiyaam al-Layl."

Moreover, engaging in late-night discussions can lead to missing the Fajr prayer or failing to join the congregational prayer at the Masjid. Both are considered serious matters, as neglecting them is associated with the behaviour of the hypocrites. Thus, it is essential for Muslims to strive to participate in congregational prayers on time and to avoid disregarding them. That's why it is generally not advisable to stay up late, even for reading the Quran or acquiring knowledge, if it results in missing the Fajr prayer with the congregation or missing the prayer altogether within its prescribed period. The concern increases if the night is spent on activities with no religious benefit.

SHORTENING THE PRAYER

Mu'aadh did 'Isha prayer with the Prophet, then went to Bani 'Amr Ibn 'Awf at Quba' and led its people in prayer reciting Surah al-Baqarah in it - as narrated in the two Sahihayn through a chain of narrators traced back to Jaabir who said that Mu'aadh recited Surah al-Baqarah in the first Rak'ah. One of those behind him moved away and completed his prayer alone. Seeing him doing so, other people called him a Munaafiq [hypocrite]!! He responded: "By Allah, I have not committed hypocrisy. By Allah, I will attend the Prophet and tell him what happened." Having heard the whole thing, the Prophet addressed Mu'aadh saying: "Do you want to chase people away from prayer? Why don't you recite [short] Suwar like: al-A'laa, al-Shams or al-Layl?!"

— [al-Bukhari]

It is advised that an Imaam should recite the mentioned Suwar and others like them during the 'Isha prayer. However this Hadith is not as the those with an illness in their hearts think it is, it is not an excuse as those who rush through their prayer use as a false justification for their behaviour. The Prophet expressed disapproval of Mu'aadh for reciting long Suwar late at night because he used to delay and perform the 'Isha prayer so late that most of the night had passed. The Prophet admonished this behaviour saying: "O people! Some of you chase people away from their religion," because they do not pray as the Prophet did, and they extend the prayer longer than is customary.

Those who approach their prayer with the same reluctance as hypocrites, hurrying through its obligations so quickly that they cannot appreciate its virtues, are essentially trying to finish as one might hastily step off a scorching stone. Their dislike for lengthy prayer is not to be considered valid as they disdain standing before Allah, and Allah disdains their hurried prayers.

The fact that the Prophet's prayer was brief does not support the misinterpretation of those who skimp on their prayers or perform them hastily. On the contrary, the Prophet's prayers were complete, as highlighted in other Ahadith; his transition from bowing to prostration was so lengthy that his companions occasionally suspected he had forgotten something during his prayer.

Anas also noted that Umar Ibn Abdil Aziz's prayer was akin to the Prophet's, with him reciting nearly ten Tasbeeh during each bowing and prostration. The brevity mentioned by Anas refers to curtailing the standing portion and elongating the bowing and prostrating, not the reverse, as some late rulers did and which the Sahabah condemned.

It is within the Sunnah to keep prayer brief during situations of necessity, such as responding to a crying infant, during travel, or in times of fear. The Prophet صلى الله عليه وسلم himself said: "I begin my prayer intending to prolong it, but if I hear a baby crying, I shorten the prayer." He even recited Surah at-Tin for the 'Isha prayer and the two protections in the dawn prayer while travelling.

The duration of any prayer, whether brief or extensive, shouldn't be determined by an individual's preferences or the desires of the followers (al- Ma'mumeen). The authority on this matter lies with Allah and His Messenger, who was the definitive leader in Madinah for everyone, regardless of age, strength, or need.

The authentic narrations show that the Prophet would recite between 60 and 100 verses during Fajr prayer, as confirmed by the two Sahihayn. He recited Suwar: Qaaf (45 verses), al-Waaqi'ah (96 verses), al-Fath (29 verses), al-Mu'minoon (118 verses), at-Tur (49 verses), ar-Rum (60 verses), Yasin (83 verses), and as-Saffat (182 verses), which when the Prophet used to recite in prayer, the Sahabah would consider it as short, as Ibn Umar mentioned. He noted that the Prophet instructed leaders to keep the prayers short and would himself recite as-Saffaat during prayer.

During Dhur prayer, the Prophet was known to recite about 30 verses in each of the first two Rak'aat and fifteen in the last two. Evidence in "Sahih Muslim" indicates that the duration he spent standing in the first two Rak'aat was equivalent to the time taken to recite: "Alif, Laam, Meem. Tanzilul Kitabi..."

Aboo Sa'eed al-Khudri described the Prophet's Dhur prayer saying: One could go to Baqi', relieve oneself, return home, perform ablution, and when he returned to the Masjid, he would still find the Prophet in the first Rak'ah.

The 'Asr prayer lasted roughly half the duration of Dhur prayer.

In Maghrib prayer, the Prophet would recite lengthier chapters from the Mufassal such as at-Tur (49 verses), Muhammad (38 verses), al-Mursalaat (50 verses), al-Anfaal (75 verses) and al-A'raf (206 verses). Contradictory to those who say the Maghrib time is extremely short and therefore must haste the prayer. One should haste to offer the prayer, yes, but not haste the prayer! In addition, it is not from the Sunnah to always recite short Suwar in the Maghrib prayer, as the Maghrib time extends till the twilight sets.

Ibn Hajr asserted that there are no genuine Ahadith suggesting the recitation of brief Mufassal Suwar during Maghrib prayer, except for a single unreliable report. Conversely, it is encouraged for an Imaam to recite short Suwar during 'Isha prayer, comparable in length to Surah ash-Shams.

THE WITR PRAYER

The Prophet صلى الله عليه وسلم said: “Whosoever does not perform the Witr prayer does not belong to us.”

— [Ahmad & Aboo Dawood]

Most of the scholars agree that the Witr prayer is a strongly recommended Sunnah prayer.

The Prophet صلى الله عليه وسلم said prayer during the night is two and two, if you fear the time of Fajr coming then offer one Rak’ah (Witr), and seal your prayer with one Rak’ah.

The Prophet صلى الله عليه وسلم said in another Hadith Witr is One, Allah is One and Allah loves One.

Narrated by Aboo Ayoob Al-Ansaari that Allah’s Messenger said: “al-Witr prayer is a duty upon every Muslim, so whoever likes to offer it with five Rak’aat let him do so and whoever likes to offer it with three let him do so, and whoever likes to offer it with one let him do so.”

— [Reported by al-Arba’a except al- Trimidhi]

Narrated by Ali bin Abi Taalib: The Witr prayer is not obligatory as the prescribed prayers are (i.e. the five daily prayers), but it is a Sunnah that was established by the practise of Allah’s Messenger.

— [al- Tirmidhi & al- Nasaa’i]

Narrated by Ibn Umar, Allah’s Messenger said: “The (voluntary) night prayers are two Rak’aat, two Rak’aat (in pairs), and if one fears that the dawn prayer is due, he should then offer one Rak’ah which will make what he has prayed an odd number.”

— [Agreed upon, al-Khamsa reported it]

Narrated by Ali bin Abi Taalib, Allah’s Messenger said: “O people of the Quran! Offer Witr (prayer), because Allah is Witr (One) and loves Witr.”

— [Reported by al-Khamsa]

Time:

In another Hadith, the Prophet صلى الله عليه وسلم said: Whosoever is afraid that he will not get up at the last third part of the night, let him offer the Witr prayer after ‘Isha.

The Prophet صلى الله عليه وسلم used to offer prayer all night long, when it was time for Witr he would wake up A’ishah and tell her: “O A'ishah, get up and offer the Witr prayer.”

Narrated by Jaabir, Allah’s Messenger said: “If anyone is afraid that he may not get up in the latter part of the night, he should offer Witr in the first part of it; and if anyone expects to get up in the last part of it, he should offer Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable.”

— [Muslim]

Narrated by Talq bin Ali, I heard Allah's Messenger saying: "There are no two Witr (prayers) during one night."

— [Ahmad & ath-Thalatha]

The time for Witr prayer starts immediately after the 'Ishaa prayer up until dawn.

Some scholars even said the one who does not offer the Witr prayer should not be trusted nor his testimony be accepted. This shows the importance of the Witr prayer.

Imaam Ahmad (may Allah have mercy on his soul) said: "Whosoever abandons (performing) the Witr prayer intentionally is a bad man whose testimony is not to be accepted."

Narrated by A'ishah: Allah's Messenger offered Witr prayer (on different nights) at various hours, extending (from the 'Isha prayer) up to the last hour of the night.

— [Agreed Upon]

Narrated by Ibn Umar, the Prophet صلى الله عليه وسلم said: "When the dawn breaks, then the time of all night prayers including the Witr is over, so observe the Witr before dawn."

— [al-Tirmidhi]

Units:

The Witr prayer can be offered in numerous ways as an odd number of units, it can be from as short as one unit to three, five, nine, eleven or even thirteen (uttering Tasleem at the end of every two Rak'aat and then performing the Witr with a single Rak'aat). Whereas other scholars said you can make it continuous with one Tashahhud on the tenth Rak'ah and another one on the eleventh, and to conclude the prayer with Tasleem.

For example, if an individual offers 3 Rak'aat Witr he must not let it resemble the Maghrib prayer, he does this either by offering two Rak'aat then making Talseem, and then one on its own, or by offering 3 Rak'aat with one sitting for the Tashahhud (the last one) etc.

It is desirable to recite Surah al-A'laa in the first unit, Surah al-Kaafiroon in the second unit and Surah al- Ikhlaas in the third unit.

Narrated Khaarija bin Hudhaafa, Allah's Messenger said: "Allah the Exalted has given you an extra prayer which is better for you than the red camels (high breed camels)." We asked, "What is it O Allah's Messenger?" He said, "The Witr between the 'Isha prayer and up till the break of dawn."

— [Reported by al- Khamsa except al- Nasaa'i]

Umm Salamah narrated that Allah's Messenger used to perform the Witr with five or seven units of prayer without talking or uttering Tasleem between them.

— [Al- Nasaa'i & Ibn Maajah]

AL-QUNOOT

Duah Qunoot is a unique salutation prayer recited during Witr, the final prayer of the day. Though not obligatory, its importance remains unequivocal due to its presence in the Witr prayer and the profound sentiment embedded in its words.

Embedded in Duah Qunoot is a deep, heartfelt plea seeking guidance, wisdom, forgiveness, peace, and blessings from Allah. This act of recitation resonates as a stark reminder of our dependence on Allah and our need for His mercy.

Further, Duah Qunoot is often recited during periods of hardship or fear. This tradition stems from an authentic Hadith which mentions that the Prophet صلى الله عليه وسلم himself resorted to Duah Qunoot during a time of war. In such distressing times, Duah Qunoot acts as a vessel for believers to express their vulnerability and absolute reliance upon Allah.

Moreover, the recitation of Duah Qunoot induces a sense of humility. The individuals become more acutely aware of their limitations as humans and willingly submit to Allah's will. This self-realization paves the way for the growth of modesty within individuals. Regular recitation of Duah Qunoot provides a sense of spiritual discipline and self-accountability. It offers a period of pause and reflection during prayers.

Duah Qunoot brings believers closer to Allah. As with any supplication, it provides a channel for believers to seek Allah's guidance and help, create an intimate bond, and experience closeness with Allah. Prayer is much more than a mere religious obligation—it symbolises a direct connection and conversation with Allah. Hence, the recitation and comprehension of Duah Qunoot transcend beyond fulfilling religious duties to facilitate the relationship of the slave with his Creator. This Duah should be recited during the final, odd-numbered unit (Rak'ah) of the Witr prayer, right after one rises from the bowing posture (Rukoo').

Passed down to us by the Prophet's grandson, Hassan Ibn Ali, it was noted that the Prophet صلى الله عليه وسلم himself would recite this Duah during the concluding phase of his Witr prayer. In this final Rak'ah, the process begins with the Prophet entering into the Rukoo' as in any other prayer unit, and then standing erect upon the conclusion of the Rukoo'. However, the distinguishing feature here is that just before descending into the prostration (Sujood), he would raise his hands and start making this special supplication. While reciting the Qunoot, one's hands should be raised parallel to the face with the palms joined together. This supplication isn't merely a formality; it's an opportunity to reach out to Allah and ask for everything you want and need—from aspects of your worldly life to the Hereafter. Remember, there's nothing too vast or grand for Allah to bestow or grant.

The Qunoot Duah can also be implemented within the five daily prayers, although it is usually reserved for essential circumstances. For instance, the Prophet صلى الله عليه وسلم would often recite this Duah when he wished to supplicate against someone. In such instances, he would make the Duah in the final unit of the prayer, following the rising from the Rukoo'.

Narrated by Anas Bin Maalik: The Prophet صلى الله عليه وسلم recited Qunoot (supplication in the prayer) for one month after (rising ups from the) bowing (position), invoking curse on some Arab tribes (after the incident of Bi'r Ma'una). Afterwards, he gave it up.

— [Agreed Upon]

Narrated by Al-Hasan bin 'Ali: Allah's Messenger taught me some supplication during the Witr, they were: "O Allah guide me among those You have guided, grant me well-being among those You have granted well-being, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You decree and none can decree over You. He whom You befriend is not humbled. Blessed and Exalted are You, our Rabb (Lord)".

— [Reported by al-Khamsa]

At-Tabaraani and Al-Baihaqi added: "He whom You hold as an enemy is not honoured."

- The Imaam who is leading the prayer should supplicate aloud like the Prophet, and he needs to make it plural, including all rather than singular (i.e., don't say: "O Allah guide me", rather say: "O Allah guide us", etc.). Then say: "Allah-Hu-Akbar" and go down for prostration.

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ
وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى
عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ وَلاَ يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Hassan Ibn Ali said the Prophet asked me to say this in my duah (and he narrated al-Qunoot): "O Allah guide me among those with whom You have guided, pardon me along with those whom You have pardoned, O Allah turn to us in fellowship and friendship among those upon whom You have turned fellowship and friendship, O Allah bless us in which You have bestowed and provided upon us, O Allah protect us from all evil and bad things which You have decreed, verily for sure O Allah, You decree and none can put back Your decree and judgment. By Your honour and grandeur, Your allies cannot be humiliated, and by Your honour and grandeur nor can Your enemies be honoured. And glory and blessings are to You O Allah, our Lord, You are the Exalted, The High. There isn't any refuge but with You, nor escape from You except to You."

AL-QUNOOT IN THE OBLIGATORY PRAYERS

The view that regularly reciting the Qunoot in the Fajr prayer is based on a weak narration, attributed to Anas stating: "The Prophet persisted in reciting the Qunoot in the dawn prayer until his death." This chain includes the narrator Aboo Ja'far Ar-Razi, whose reports are not accepted by the scholars of Ahlul Sunnah. Furthermore, even if this report was reliable, it wouldn't specifically confirm the legitimacy of the Qunoot's constant recitation during the Fajr prayer.

Just as the Qunoot performed during the Maghrib prayer was a supplication seeking Allah's deliverance from a specific hardship, a similar Qunoot was recited in the Fajr prayer for the same reason—as reported by Anas in a Sahih Hadith, which states that the Prophet prayed Qunoot for one month, imploring Allah to pour His wrath upon a certain Arab tribe that had deceitfully killed seventy of his companions, after which he discontinued this practise.

Anas said: "The Prophet sent 70 of his best reciters of the Quran, they were called the Qurraa' [recitors], for a certain mission. Men from two Arab tribes - Ra'l and Dhawkaan - attacked them near a well called Ma'unah. The Qurraa' explained to have been sent by the Prophet for a mission and not to fight Arab tribes. The attackers, however, killed all of them. Having received the bad news, the Prophet did Qunoot for a month in Fajr prayer asking for Allah's curse to be sent down on them [i.e. the murderers]. Qunoot had not been done by any of us before this time. The Prophet was the first to do it."

It was not the Prophet's usual practise to recite Qunoot in the obligatory prayers consistently. Instead, this particular Qunoot was an invocation for Allah's respite from troubles, and the Prophet conducted it for a specific time period. This aligns with the Qunoot that the Prophet performed during the 'Isha prayer, where, for a month, he similarly pleaded for Allah's mercy for some and His wrath for others.

The Prophet made Duah: "O Allah, save and guide to Islam al-Waleed Ibn al-Waleed, O Allah save and guide to Islam Salamah Ibn Hisahaam, O Allah, save and guide to Islam 'Ayyash Ibn Abi Rabi'ah. O Allah, send your wrath on Mudar. O Allah send on them years of famine as those You sent at the time of Yusuf."

Aboo Hurayrah said: "Days later, the Prophet performed his prayer without doing Qunoot. I asked him about the reason and he said: 'Do you not see; they [the people mentioned in the Duah] have all come to me [as Muslims].'"

Likewise, the Qunoot in the Fajr prayer targeted supplications for liberation from a specific ordeal, which is why it was only recited for the duration of a month.

So, it is from the Sunnah that Duah Qunoot is recited in times of affliction and hardship, and not continuously in the obligatory prayers unlike in the Witr prayer. In the face of numerous trials assailing the Muslims, the Sunnah of Qunoot has been set aside. The disunity among Muslims and their reluctance to collaborate have left them feeling like foreigners even within their own lands. Indeed, performing Qunoot during times of distress in all prayers is a verified Sunnah of the Prophet, which is to be done after standing upright from the last bowing position and saying, "Sami'allahu Liman Hamidah," as narrated by Anas and Aboo Hurayrah. You raise your hands and make Duah Qunoot and follow it with supplications for all your wants and needs.

Ahmad Ibn Hanbal said: "I asked my father about performing Qunoot during the Fajr prayer, in the way the Prophet did, appealing for Allah's mercy for the Muslims and for His condemnation upon the polytheists." My father replied, "There is no issue, the Imaam may do so."

The Followers behind the Imaam Say “Ameen” Only:

It is narrated that the Companions of the Prophet used to only say "Ameen" when the Prophet recited the Qunoot and nothing else.

As for rubbing one's face with one's hands after making Duah whether it's general or after the Qunoot, it is not from the Sunnah; it is an innovation.

AL-SUNAN AL-RAWAATIB

"al-Sunan al-Rawatib" refers to the Sunnah prayers that are associated with the obligatory (Fardh) prayers. Performing these Sunnah prayers is highly recommended and carries numerous rewards. The Prophet صلى الله عليه وسلم encouraged the practise of observing twelve additional (Sunnah) units or Rak'aat in a day. In the authentic Ahadith, it mentions, anyone who diligently performs these twelve Sunnah Rak'aat throughout the day will be rewarded by Allah with a palatial house in paradise. Specifically, these are:

- Two Rak'aat Sunnah are performed in the early morning, before the obligatory (Fardh) Fajr prayer
- Four Rak'aat Sunnah observed before the midday (Dhur) prayer
- Two Rak'aat Sunnah are conducted after the midday (Dhur) prayer
- Two Rak'aat Sunnah carried out post the twilight (Maghrib) prayer
- Two Rak'aat Sunnah performed following the nightfall ('Isha) prayer

Although the Sunnah prayers are not obligatory, they should not be neglected, as they are highly recommended by Prophet Muhammad صلى الله عليه وسلم and comes with an immense reward. The Sunnah prayers are not meant to replace or contradict the obligatory prayers but rather compliment them. Unlike obligatory prayers, if one becomes preoccupied, one can complete the Sunnah prayers later on throughout the day. Consistency in this prayer should be maintained, and it should not be left off without a valid reason.

Narrated by Ibn Umar: I memorised from the Prophet ten (voluntary) Rak'aat - two Rak'aat before the Dhur prayer and two after it; two Rak'aat after Maghrib prayer in his house, and two Rak'aat after 'Isha prayer in his house and two Rak'aat before the Fajr prayer.

— [Agreed Upon]

Narrated by A'ishah رضي الله عنها: The Prophet never left four Rak'aat before the Dhur prayer and two Rak'aat before the Fajr prayer.

— [al- Bukhara]

Narrated by A'ishah: The Prophet was more particular about offering the two (optional) Rak'aat at dawn than he was about offering any of the other optional prayers.

— [Agreed Upon]

- [Muslim has: "The two Rak'aat at dawn are better than this world and what it contains."]

Narrated by Umm Habiba (the mother of the believers رضي الله عنها), she heard Allah's Messenger صلى الله عليه وسلم say: "Whoever prays twelve (voluntary) Rak'aat in a day and a night, a house will be built for him in paradise due to them (the Rak'aat).

— [Muslim]

- [al- Tirmidhi reported it similarly and added: "Four Rak'aat before Dhur and two Rak'aat after it and two Rak'aat after Maghrib and two after 'Isha and two Rak'aat before the Fajr prayer].

CATCHING THE PRAYER TIME

Praying on time holds immense significance, it is a command from Allah and a condition for the validity of one's prayer. It characterises an individual's devotion and compliance with Allah's prescribed injunctions. The importance of timely prayer is emphatically articulated in the Quran where Allah said (interpretation of the meaning): "Indeed, prayer has been decreed upon the believers a decree of specified times." This reflects a Muslim's compliance and commitment to Allah's commands. In addition to strongly underscoring a believer's obedience to Allah, committing to punctual prayers engenders a profound sense of discipline and orderliness in a Muslim's life. Embedding prayers routinely into daily life serves as a means of gaining Taqwa and Tawwakul.

Regular observance of prayers allows the fostering of Taqwa (consciousness of Allah), a protective shield that safeguards believers from the commitment of sinful actions and promotes moral rectitude. Performing Salaah five times a day at the prescribed times absolves one's sins. The Prophet Muhammad صلى الله عليه وسلم likened this practise to bathing in a stream located at one's door five times a day, the continual purification washing away all sins. Furthermore, praying on time, especially when performed collectively, assumes a larger role in the community by facilitating unity, harmony, and equality among Muslims. It is a potent way to strengthen the bonds of solidarity and brotherhood among Muslims, uniting them irrespective of their social standing or ethnic background. Lastly, amidst the hustle and bustle of life, regular prayers offer acts of solace. They serve as a reminder of the temporariness of this life imparting inner peace and contentment by relying your affairs to Allah. Offering blissful moments of reflection, and fostering a profound connection with Allah.

In situations where you're unavoidably delayed, a Hadith from the Prophet صلى الله عليه وسلم provides guidance. He explained that if an individual is able to perform one Rak'aat before sunrise, the prayer is still counted as valid. This also applies to performing just one Rak'aat before sunset, signifying its validity. Thus, even when pressed for time or under certain unforeseen circumstances, and the time is too short, as long as you can catch one Rak'aat of the obligatory prayer within its assigned time then you have caught the prayer. However, this allowance should not be abused or prompted by neglect, reflecting the prayer habits of the hypocrites. The principal effort should always be to perform your prayers punctually, in their full form and at their prescribed times.

Narrated by Aboo Hurayrah that the Prophet صلى الله عليه وسلم said: "He who prayers a Rak'ah of the Fajr prayer before the sun rises, has offered the dawn prayer in its time, and he who prays a Rak'ah of the 'Asr prayer before the sun sets has offered the afternoon prayer."
— [Agreed Upon]

This also applies to the congregational prayer. The Prophet صلى الله عليه وسلم said: whosoever catches one Rak'ah of the congregation with the Imaam, he catches the whole prayer (but he follows the Imaam all the way up until the Imaam makes Tasleem, in this case, he does not make Tasleem rather he gets up and completes his prayer).

TIME FOR ACCIDENTAL MISSED PRAYERS

Understand that we are in the hands of a Lord Who is generous, compassionate, and merciful; His mercy for His followers surpasses their own mercy for themselves. He observes your heart (intentions) and is aware of your deepest thoughts. If your intentions are sincere and pure, He (Allah) will reward you fully, while pardoning your error and deficiency.

The principles of Shari’ah provide an excuse for the person who succumbs to sleep or forgetfulness, in the event that they miss a prayer period entirely. This is conditioned on the fact that the appropriate means and genuine efforts were made to offer it. If sleep or forgetfulness defeats an individual, with no fault or negligence of their own, then Allah will forgive them with the condition that they make up the prayer as soon as they remember it. This tenet is rooted in His promise not to impose on any soul more than it can bear.

Whosoever slept over his prayer or forgot it (accidentally), should offer it the minute he wakes up or remembers it for that is its time. One cannot go there wasting time i.e., having a conversation, eating, etc., one must rush and make it up right away. He should leave everything and offer it right away, that’s its time!

The Prophet صلى الله عليه وسلم said: “If anyone forgets a prayer or oversleeps, he should observe it when he remembers it; there is no expiation for it except that.”

It is obligatory to make up missed prayers straight away upon remembrance of it, it should not be put off and be performed immediately.

فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا

Allah Almighty said: “But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil - Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.”

— [Surat Maryam: 59]

Aboo Qataadah رضي ٱللَّه عنه narrated that the Prophet صلى الله عليه وسلم was with some of his companions رضي الله عنهم on a journey, and they halted at the end of the night. He lay down his head, then he said: “Guard our prayer for us.” The first one to wake up was the Messenger of Allah صلى الله عليه وسلم. When the sun was on his back. We woke up, startled, then he said, “Ride on.” So we rode on and travelled until the sun had risen, then he stopped and called for the water vessel I had with me, in which there was a little water. He did Wudoo’ from it, using less water than usual. A little water was left in it, and he said to Aboo Qataadah, “Guard your water vessel, for you will see something happen with it.” Then Bilaal gave the call to prayer and the Messenger of Allah صلى الله عليه وسلم prayed two rak’ahs, then he prayed Fajr, and did as he did every day. The Messenger of Allah صلى الله عليه وسلم rode on and we rode with him, and we began to whisper to one another, saying: “What expiation is there for what we have done by neglecting our prayer?” Then he said: “Do you not have an example in me?” Then he said: “There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer comes. Whoever does that, let him pray when he remembers it, and if it is the following day, then let him pray at the time of the prayer (that he missed).”

The Prophet صلى الله عليه وسلم said: “Whosoever sleeps and misses the prayer or forgets it, let him pray it when he remembers.”

— [al- Bukhari]

PRAYER IN THE "FORBIDDEN TIMES"

‘Uqba Bin ‘Aamir narrated: There are three times at which Allah’s Messenger used to forbid us to pray or bury our dead:

1. **When the sun begins to rise till it is fully up**
2. **When the sun is at its highest at the midday till it passes the meridian**
3. **When the sun draws near to setting till it sets**

Narrated by Aboo Sa’eed al-Khudri: I heard Allah’s Messenger saying: “No Salaah (prayer) is to be offered after the morning prayer until the sun rises, or after the afternoon prayer until the sun sets.”

— [Agreed Upon]

The Prophet صلى اللّٰه عليه وسلم said, in general, in a Hadith, there is no prayer to be offered after the morning prayer (Fajr) until sunrise and no prayer after ‘Asr until sunset.

However, there are exceptions, for example, the Janaazah prayer, or if someone forgot to offer a prayer or overslept and missed the prayer. Istikhaara prayer, any prayer which has a reason behind it, for a cause, you can offer it during this time.

A’ishah رضي اللّٰه عنها said: The Prophet never came to my house until he offered two Rak’aat, even after ‘Asr, or the Prophet never came after ‘Asr until he offered two Rak’aat Sunnah.

We can see the Prophet صلى اللّٰه عليه وسلم would offer prayer after 'Asr prayer.

This is often referred to as a reason prayer. During these specific times, if you possess a valid cause to perform a prayer, you are permitted to do so.

When the Prophet صلى اللّٰه عليه وسلم mentioned the restriction against prayers during these times, he was indicating the supererogatory prayers. The rationale behind this restriction is the belief that Shaytaan erects his throne on water during sunrise and sunset — a circumstance devout persons seek to avoid, lest they inadvertently prostrate to him.

However, any prayer undertaken for a specific reason during these periods is accepted. Furthermore, it's worth noting that another period generally prohibited for prayer is when the sun is directly overhead.

DON'T BE IN A RUSH BEFORE THE ONE WHO GAVE YOU YOUR TIME

Narrated by Aboo Hurayrah that the Prophet صلى الله عليه وسلم said: “When you get up to pray, perform the ablution perfectly, then face the Qiblah and say: Allah-Hu-Akbar.” Then recite a continent portion of the Quran; then bow and remain calmly in that position for a moment, then rise up and stand erect; then prostrate and remain calmly in that position for a moment, then rise up and sit calmly, then prostrate and remain calmly in that position for a moment; then do that throughout your prayer.”

— [Reported by as-Sab’a]

- Ahmad has: “Keep your back straight till the bones return to their positions).
- Hastiness and carelessness in the prayer was described by the Prophet صلى الله عليه وسلم as the prayer of the worst thieves, those who steal from the prayer.

When anyone stands in prayer, it is a requirement for them to stand with tranquillity and focus, properly reciting the Quran. Rushing in recitation contradicts the guidance of the Prophet Muhammad صلى الله عليه وسلم and goes against the etiquettes of reciting the Quran, in addition to the sinfulness and impermissibility of changing the meaning when the words are not pronounced correctly. The recitation should be slow and careful, and not rushed; rather it should be recited clearly, pondering and thinking about it, and trying to benefit from it so it may penetrate the heart and revive it.

Rushing in prayer is discouraged as it diminishes the sincerity and concentration required in worship. Therefore, in prayer, individuals should strive to recite the Quran and perform prayers at a moderate pace, to ensure proper understanding and connection with Allah, and to ensure the rights of the Quran and prayer were met by ensuring the correct etiquettes and mannerisms were given to it.

وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا

Allah Almighty said: “And recite the Qur’an (aloud) in a slow, (pleasant tone and) style.”

— [Surat al- Muzzamil: 4]

إِذَا أَتَيْتَ الصَّلَاةَ فَأْتِهَا بِوَقَارٍ وَسَكِينَةٍ

The Prophet صلى الله عليه وسلم said: “When you proceed to prayer, then go with dignity and calm. Pray whatever you have reached and make up whatever you have missed.”

PERMISSIBILITY OF SOMETIMES DELAYING THE PRAYER

The Prophet صلى اللّٰه عليه وسلم said: The most beloved thing to Allah is to offer prayer at their stated fixed times. Once the Prophet صلى اللّٰه عليه وسلم was asked, which deed is most beloved to Allah? To which he replied, "Prayer done on time." Missing the time for prayer (i.e., leaving the prayer until the time is over and one has not prayed) is a major sin unless that is for a legitimate excuse such as sleeping or forgetting. But like with any rule there are exceptions to this, as this is a mercy from Allah.

- **The case of 'Isha, which the Prophet صلى اللّٰه عليه وسلم used to adjourn for as long as he could until before the middle of the night (after one-third of the night has passed).**

The Prophet صلى اللّٰه عليه وسلم delayed one night until they said: "O Messenger of Allah, the women and children have fallen asleep," so he went out and led them in prayer, and said, "This would be its time, were that not too difficult for my Ummah."

- **Another scenario that justifies delay is if one has the opportunity to participate in a congregational prayer at the end of a designated prayer time, but not at the beginning. Under such circumstances, it's preferable to postpone the prayer.**

For example, in the case of a person who is alone and waiting for a group of people to come, the prayer time has entered, it's better for him to wait for his guests and offer Jama'ah (congregation) with them and delay his prayer, than to offer prayer alone at the beginning of the prayer time.

- **If someone is sick, they can pray nearer to the end of the prayer time and catch the next prayer with it.**

- **Delay the Dhur prayer when the sun is too intense, the Prophet صلى اللّٰه عليه وسلم used to say to his companions رضي اللّٰه عنهم, cool off, cool off (i.e., wait until the intensity of the sun has faded, then pray), because the severity of heat is from the raging of the Hellfire!**

The Prophet صلى اللّٰه عليه وسلم was on a journey and Bilaal stood up to give the call to prayer, and he said: "Wait until it gets cooler." Then [Bilaal] stood up to give the call to prayer, and [the Prophet صلى اللّٰه عليه وسلم said: "Wait until it gets cooler." Then [Bilaal] stood up to give the call to prayer, and [the Prophet صلى اللّٰه عليه وسلم] gave him permission to do so.

The Prophet صلى اللّٰه عليه وسلم said: "When it is intensely hot, then wait until it cools down before you pray, for intense heat is from the breeze of Hell."

- **If a person has a valid legitimate excuse.**

THE 14 RUKN (PILLARS) OF THE PRAYER

One time a man was offering prayer in the Prophet's Masjid, after his prayer he went to give Salaam to the Prophet صلى الله عليه وسلم who was sitting in the Masjid. The man came before him, offered two Rak'aat, then went to the Prophet صلى الله عليه وسلم and said, "As-salaamu 'alaykum wa-rahmatullaahi wa-barakaatuhu, O Prophet of Allah." The Prophet صلى الله عليه وسلم replied, "Wa-'alaykumu s-salaam wa-rahmatu llaahi wa-barakaatuhu," then he told the man: "Go back and offer prayer again for you have not offered prayer." So the man went back a second time, offered prayer two Rak'aat, then went to the Prophet صلى الله عليه وسلم and said, "As-salaamu 'alaykum wa-rahmatullaahi wa-barakaatuhu O Prophet of Allah." Again. The Prophet صلى الله عليه وسلم replied, "Wa-'alaykumu s-salaam wa-rahmatu llaahi wa-barakaatuhu," then he told the man, "Go back and offer prayer again for you have not offered prayer." The man went a third time, and did the same thing, and the Prophet صلى الله عليه وسلم told him again to go back and offer prayer for you have not offered prayer. The man replied this time, "I swear by Allah - the one who sent you with the truth - I do not know any better than this, teach me O Messenger of Allah."

In the next portion of this Hadith, which is reported in Sahih al-Bukhari, the Prophet صلى الله عليه وسلم outlines the fourteen pillars of the prayer. This Hadith is often referred to as "The abuser of his prayer." The pillars are the absolute minimum of your prayer, if any one of them is missing your prayer is invalid.

In another version of the Hadith, found in Tirmidhi and equally authentic, indicates that the Prophet صلى الله عليه وسلم initially instructed the companion to make the Adhaan during prayer time and announce the Iqaamah. Regrettably, these two appeals are often overlooked or neglected by many people, despite their paramount importance.

- **Stand up for prayer (Qiyaam)**

Standing in compulsory prayers is obligatory upon the one who is able to stand.

There's a verse in the Quran, when you offer prayer then stand up, while you're standing...

حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ

Allah Almighty said: "Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient."

— [Surat al- Baqarah: 238]

As for the one who is legitimately unable to stand and offer prayer, he is excused. The Prophet صلى الله عليه وسلم told Imraan Ibn Hussain, who was sick at the time, to offer prayer while you're standing. If you're unable to then offer it while sitting, if you're unable to then lie down..., etc. The point is, offer it according to your capability, Allah does not wish for you hardship, but rather ease, but you must have a legitimate excuse.

Narrated Imraan bin Hussain, Allah's Messenger said: "Pray standing and if you are unable, pray sitting and if you cannot, pray lying on your side, (otherwise pray by signs)."

— [al- Bukhari (without "pray lying on your side")]

This is only a pillar in the obligatory prayers, however in the supererogatory prayers one can choose to sit and pray if he wants, but if a man offers prayer sitting whilst he's able to stand, then his reward is cut down to half, unlike the one who is legitimately excused by the Shari'ah, his reward will be in full.

- **Takbirat al-Ihraam, say: "Allah-Hu-Akbar" and at the same time raise the hands parallel to the shoulders or ears.**

Sometimes the Prophet صلى الله عليه وسلم would raise his hands with the Takbeer, sometimes after it and sometimes during it, he would raise with his fingers slightly apart. This must be done. The Prophet صلى الله عليه وسلم told the man (in the Hadith of the abuser of his prayer) to make it — this is an indication that you've commenced the prayer.

Narrated by Ibn Umar: The Prophet صلى الله عليه وسلم used to raise his hands parallel to his shoulders when he started the prayer (by saying Allah-Hu-Akbar), when he uttered the Takbeer to bow and when he raised his head from Rukoo' (bowing).

— [Agreed Upon]

Muslim has a Hadith narrated by Maalik Bin Huwairith similar to the Hadith of Ibn 'Umar, but Maalik Bin Huwairith mentioned: "He (the Prophet صلى الله عليه وسلم) raised his hands parallel to the end of his ears."

- **The Prophet صلى الله عليه وسلم told the man in the Hadith, to have a prayer direction (i.e., face the Qiblah) and say: "Allah-Hu-Akbar."**

- **Recitation of al-Faatiha**

Surat al-Faatiha

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١ ○

ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ○

ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣ ○

مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤ ○

إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ○

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ ○

صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧ ○

In the Name of Allah, the Most Gracious, the Most Merciful.
All the praises and thanks be to Allah, the Lord of the Alamin (mankind, jinn and all that exists).
The Most Gracious, the Most Merciful.
The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
Guide us to the Straight Way.
The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).

RULINGS PERTAINING TO THE PILLAR AL-FAATIHA

The Prophet صلى الله عليه وسلم said: Allah did not reveal in the Torah or the Gospel anything like the mother of the Quran (al- Faatiha), it is the seven oft-repeated (and the grand recitation which have been bestowed upon me).

— [Nasaa'i & al- Haakim]

"Then read whatever you have from the Quran." — This means al- Faatiha.

Numerous Prophetic Ahadith emphasise this principle. If a person fails to recite al-Faatiha during their prayer, that prayer is deemed void and ineffectual. A prayer offered without al-Faatiha's recitation is considered invalid. Recitation of al- Faatiha is a necessary condition for prayer acceptance, without which the prayer remains deficient. It is mandatory to follow this requirement in every single Rak'ah (unit) of the prayer.

This chapter, al-Faatiha, is the most important chapter in the Quran, it contains within it our entire Tawheed! **"You alone we worship, You alone we ask for help!"**

We seek assistance for everything in life, from the smallest ant hole to the grandeur of Paradise, solely from Allah. Every mundane task, be it offering prayers, reciting the Quran, taking an exam, breathing, eating, or speaking, all are blessings we cannot execute without Allah's favour upon us.

In every aspect of life, we offer our worship exclusively to Allah and seek His help [You alone we worship, You alone we ask for help]. No matter the magnitude of our desires or needs, they should all be directed towards Allah as there is nothing too large or complex that Allah can't give or grant.

We single out Allah in our worship—permitting no other entity. We fervently reject anything valued as Divine apart from Allah. Anything the people worship besides Allah and they consent to it, we hate it. We worship Allah alone. Taghut represents evil and entails the worship of anything that's not Allah, with the participant's consent.

This is the essence of Tawheed: to pay homage only to Allah, to repudiate every entity other than Allah, and to turn to Allah for assistance in every possible thing we need or desire. All of it, without exception [You alone we ask for help].

Narrated Anas: "The Prophet, Aboo Bakr and Umar used to begin the Salaah (prayer) with Al- Hamdu lillaahi Rabbil-'Alameen".

— [Agreed Upon]

Narrated 'Ubaadah bin as-Saamit that Allah's Messenger said: "There is no Salaah (prayer) for him who does not recite Umm al- Quran (Surat al-Faatiha)."

— [Agreed Upon]

Reciting al-Faatiha in Each Unit of the Prayer:

Aboo Qataada narrated that Allah's Messenger used to lead us in prayer and recite in the first two Rak'aat of the Dhur and 'Asr prayers Surat al- Faatiha and two (other) Suwar, and he would sometimes recite loud enough for us to hear the verses (it's unanimously agreed that the recitation of Dhur and 'Asr prayers are done silently — in a low voice), he would prolong the first Rak'ah and would recite in the last two Rak'aat Surat al- Faatiha (only).

— [Agreed Upon]

The New Muslim Who Does Not Know Al- Faatiha or Is Excused by the Shari'ah:

For example, someone recently became a Muslim and doesn't know the Faatiha, or someone who has been excused by the Shari'ah such as the case of an old person who cannot remember it, or one who medically has memory problems, in this case, the one who is able to must try and memorise the Faatiha as soon as possible. While learning it (for the one who is able), it is sufficient for him to say SubhaanAllah, Alhamdulilah, wa Laa ilaaha illAllah, Wallah-hu-Akbar (I declare Allah free from all defects, all praise be to Allah, none has the right to be worshipped but Allah, Allah is the Greatest), a couple of times — these statements are in the Quran, but if he is able to he must try and memorise the Faatiha as soon as possible.

Narrated by Abdullah Bin Abi Aufa: A man came to the Prophet صلى الله عليه وسلم and said: "I cannot memorise anything from the Quran, so teach me something which can be a substitute for me." He said, "Say SubhaanAllah walhamdulilah wa laa ilaha illAllah Wallah-Hu-Akbar wa baa hazla wala quwwata ukkaa billah Al-'ali ad-'adheem (Allah is free of imperfections and praise is to Allah, and Allah is the Most-Great, and there is no might and no strength but in Allah, the Most-High and Supreme).

— [Ahmad, Aboo Dawood & al- Nasaa'i; Ibn Hibbaan, Al-Haakim & others graded it authentic]

Reciting al-Faatiha behind the Imaam:

Yes, it's better to recite it even when you are behind an Imaam. It's a disputed matter but the most correct issue on the matter from the sayings of the Prophet and his companions is that you always recite it, always — even behind an Imaam. Even if he is reciting out aloud, you follow his Faatiha with your Faatiha, this is recommended. However, the rest of the Quran should be listened to attentively (in congregational prayer).

The Prophet صلى الله عليه وسلم said: "Whosoever offers prayer and does not recite al-Faatiha in his prayer, then his prayer is incomplete."

If you're behind an Imaam and you forgot to recite the Faatiha, it's not required for you to repeat the prayer, because the Imaam carries upon him what you don't do. Unlike when you're praying individually. The only time you don't have to recite the Faatiha is when the Imaam is bowing and you want to catch the unit of prayer in the congregational prayer.

In a narration of Ahmad, Aboo Dawood, al- Tirmidhi and Ibn Hibbaan: “Perhaps you recite behind your Imaam?” We replied, “Yes.” He (the Prophet صلى الله عليه وسلم) said: “Do not do so except when it is (Surat) Faatiha al-Kitaab, for the Salaah (prayer) of the one who dies bit recite it, is not accepted.”

Saying “Ameen” After al- Faatiha:

The Prophet صلى الله عليه وسلم said: “When the Imaam says: وَلَا ٱلضَّآلِّينَ, say: Ameen.”

– Ameen should be said loudly during the congregational prayers.

Coincide your "Ameen" with the "Ameen" of the Angels:

The Prophet صلى الله عليه وسلم said when the Imaam in the congregational prayer says: غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ . Then after the Imaam says, “Ameen”, if your Ameen coincides with any of the angels in Heaven, Allah will forgive all your sins.

The Prophet صلى الله عليه وسلم said: “When the Imaam says ’Ameen’, repeat the same after him. Whosever his Ta’min coincides with that of the Angels, all his past sins will be forgiven.”

— [Sahih al-Bukhari]

Saying “Ameen” Behind the Imaam:

In the congregational prayer, it is Sunnah for the Imaam to recite “Ameen” loudly, and the Ma’mum say it after him. It has been authentically narrated that the Prophet would raise his voice when saying “Ameen.”

The Prophet صلى الله عليه وسلم said: “When the Imaam says, ‘Not of those with whom Thou art angry nor of those who go astray’, say ‘Ameen’, for if anyone’s words synchronise with those of the angels he will be forgiven his past sins.” The Malaaikah say it after the Imaam.

When Ibn az-Zubayr would lead the prayer, he and those behind him recited Ta’min so loudly that the Masjid was filled with their sounds.

Nafi’ said: “Ibn Umar used to recite ‘Ameen’ always and urge other Muslims to recite it and related many good Ahadith about it.”

It is important to note that since the Ma’mum’s Ta’min should be recited immediately after that of the Imaam, the later’s Ta’min must have been recited loudly. In addition, the Ma’mum should only say it after the Imaam has completed saying it, not with him. The Prophet صلى الله عليه وسلم said: “When the Imaam recites Ta’min, repeat the same after him.”

Generally, if a person is speaking you cannot interrupt them, right? Same thing here, you say it after the Imaam. The Prophet صلى الله عليه وسلم said the Imaam is a leader, he is made to be followed, if he says Allah- Hu-Akbar, then you say it, if he bows, then do not bow until he bows..., etc., all throughout the prayer, until Tasleem is made.

al-Bara' ibn 'Aazib said, when the Prophet صلى الله عليه وسلم said: 'Sami'a Allah-Hu-Liman Hamidah', none of us would then bend our backs [to start prostrating] until the Prophet صلى الله عليه وسلم went down into prostration, then we would go down into prostration after him.

— [Sahih al-Bukhari & Muslim]

The Prophet صلى الله عليه وسلم said the Jews do not envy you over anything as much as they envy you over the salutation and Ameen (behind the Imaam).

— [Sahih al-Bukhari]

Repeating al- Faatiha more than once:

Repeating the Faatihah (or any part of it) more than once [in each Rak'ah] is detested as it's contradictory to the Prophet's Sunnah, he did not do it nor his Sahabah. This is the opinion of the Jumhoor (including the four A'immah). If done intentionally, some scholars held it doesn't invalidate the prayer but it is haram to do and one should do Sujood as-Sahw.

Reciting the Basmalah Before al- Faatiha:

Ibn al- Qayyim said: "The Prophet صلى الله عليه وسلم used to recite the Basmalah loudly sometimes and silently so often. The latter state took place more than the former..."

Concerning those who consistently choose to recite the Basmalah quietly, some scholars believe that pronouncing it audibly is better, as this can shield against harmful influences. However, opting for a less favourable practise to preserve Muslim unity is permissible, just as the Prophet opted not to reconstruct the Kabah on its original foundation established by Ibrahim. This was due to the fact that the Quraysh people had only recently embraced Islam, and such a drastic change might have unsettled their newfound faith.

Imaam Ahmad and others exhibited similar restraint concerning the vocalisation of the Basmalah and the performance of Witr prayer in three consecutive units (Rak'aat). They chose to prioritise what was permissible over what was better to maintain unity among Muslims, to educate them in the Sunnah, and to keep the avenues of wrongdoing sealed. This stance is an important principle in Islamic jurisprudence (Fiqh).

ash-Shawkani also took the same stance, rebuking those who coerce others into reciting the Basmalah in silence and who penalize those who do not comply. He argued that the reasoning presented above should suffice to discourage critics, assuming they have a deep understanding of Allah's commands and can discern the appropriate times to call out transgressions, leading others away from wrongdoing and toward the correct path.

The fact of the matter is, that reciting the Basmalah can be performed silently or out loud, as both methods are established in the Sunnah.

Prohibition of Reciting Duah During al- Faatiha:

When the Imaam recites al-Faatihah, some Ma'mumeen, instead of listening or repeating with the Imaam, you find them making Duah. For example when he says "Ihdinas Siraatal Mustaqeem" they say: "Rabbigh Firli Wa liwalidai", or other such supplications during the recitations of its verses. This is not from the Sunnah nor the way of the Salaf. The worshippers are not saying "Ameen" to these supplications, rather they are saying it for Surah al-Faatihah which the Imaam is reciting for all the worshippers praying with him!

AL-FAATIHA IS A CONVERSATION BETWEEN THE SLAVE AND HIS LORD

Aboo Hurayrah رضي الله عنه reported the Prophet صلى الله عليه وسلم said: “Allah Almighty said: ‘I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.’
When the servant says: ‘All praise is due to Allah the Lord of the worlds,’
Allah says: ‘My servant has praised Me.’
When he says: ‘The Gracious, the Merciful,’
Allah says: ‘My servant has exalted Me.’
When he says: ‘The Master of the Day of Judgment,’
Allah says: ‘My servant has glorified Me and my servant has submitted to Me.’
When he says: ‘You alone we worship, You alone we ask for help,’
Allah says: ‘This is between Me and My servant, and My servant will have what he has asked for.’
When he says: ‘Guide us to the straight path, the path of those whom you have favoured, not those who went astray,’
Allah says: This is for My servant, and My servant will have what he has asked for.”

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ اللَّهُ تَعَالَى حَمِدَنِي عَبْدِي وَإِذَا قَالَ الرَّحْمَنِ الرَّحِيمِ قَالَ اللَّهُ تَعَالَى أَثْنَى عَلَيَّ عَبْدِي وَإِذَا قَالَ مَالِكِ يَوْمِ الدِّينِ قَالَ مَجَّدَنِي عَبْدِي وَقَالَ مَرَّةً فَوَّضَ إِلَيَّ عَبْدِي فَإِذَا قَالَ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ قَالَ هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ قَالَ هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

Umm Salamah رضي الله عنها described the Prophet’s صلى الله عليه وسلم way of reciting al-Faatiha; she said: “He used to recite the Ayaat one after the other stopping for a while after each Ayah. She then recited the Faatiha in this manner.”

— [Aboo Dawood]

Most of the people today have either abandoned the Sunnah of pausing after each verse or read it in a deviated manner, altering its letters and changing its meaning by not giving each letter its due right.

- **Then bow — Rukoo'. Bow until you have tranquillity, by making your back straight, holding the knees with the hands and spreading the fingers, and allowing the joints to settle in their place comfortably.**

وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ

Allah Almighty said: "And bow down with those who bow down."

— [Surat al- Baqarah: 43]

Bow all of you and prostrate and worship Allah.

- **Stand up from Rukoo', rise until you are standing up completely straight, each bone must go back to where it belongs when standing upright!**

There's a Hadith, Allah will not accept prayer from anyone who does not straighten his back. Anyone who does not erect his body until he is straight up completely (from Rukoo' and Sujood), his prayer is invalid.

In another Hadith, the Prophet صلى الله عليه وسلم said: "Keep your back straight till the bones return (to their positions)." This must be done in a person's Rukoo' and Sujood.

The companions of the Prophet رضي الله عنهم said when the Prophet صلى الله عليه وسلم used to raise his body from Rukoo', every bone would straighten up.

- **Then after that is prostration**

Prostrate until you're comfortable and tranquil in your Sujood, and this must be done upon seven limbs. In an authentic Hadith in Bukhari and Muslim, the Prophet صلى الله عليه وسلم said: "I've been commanded to prostrate on seven parts."

- **Forehead and nose. Place both equally firmly on the ground.**
- **The two palms**
- **The two knees**
- **The tip of the toes on both feet, they should be placed together with the toes bending inwardly to the ground.**

Narrated by Ibn Abbas Allah's Messenger said: "I have been commanded to prostrate on seven bones; on the forehead - and he pointed at his nose, the hands (the palms), the knees and the tips (toes) of the feet."

— [Agreed Upon]

Some scholars also say when you prostrate, widen out your hands on the ground or carpet and raise the elbows. Your fingers should be together, facing the Qiblah in line with the shoulders. The elbows should be raised from the ground keeping them away from the sides such that the whiteness of the armpits could be seen from behind.

Sujood is required to be performed with quiescence (Tuma'ninah). This requires one to:

- **Prostrate oneself on the seven bones - mentioned above**
- **Stretch the hands**
- **Bring the fingers close together directing them towards the Qiblah**
- **Place the hands at the level of one's shoulders or ears [alternatively]**
- **Direct one's toes towards the Qiblah**
- **Bring the heels close together and erect the feet**
- **Lift the arms from the ground and away from one's sides until one's armpits can be seen**
- **Stay still until all the joints are in their positions**

It is from the Sunnah to prostrate in Tajaafi: To lift the belly upwards away from the thighs and the arms, away from the sides as far as possible provided one does not cause inconvenience to the one next to him. It also includes that one lifts one's arms from the ground putting only his hands on it at the level of his shoulders or ears not at the knees. However, a Muslim must not exaggerate in doing Tajaafi by straightening his back to the extent that he looks like the one lying on the ground, as this is detested. It should be performed in a moderate manner stretching not one's back too much nor huddling oneself too much.

Ibn al- Qayyim said: "Our Shari'ah prohibited that a Muslim act in the same manner the Kuffar, animals, demons, bedouins or women [as for men] act. While being in prayer, we [Muslims] are also forbidden to act in the same manner animals or the ignorants behave."

Anas رضي ٱللَّهُ عنه related that the Prophet صلى الله عليه وسلم said: "Straighten your selves when doing Sujood; never spread your arms on the ground as dogs do."

— [Sahih al-Bukhari]

Narrated Ibn Buhaina: When the Prophet صلى الله عليه وسلم prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible.

— [Agreed Upon]

Narrated al-Baraa' Bin 'Aazib, Allah's Messenger said: "When you prostrate, place the palms of your hands on the ground and raise your elbows."

— [Muslim]

- **Then the sitting between the two prostrations, do this until you have tranquillity and are comfortable in your sitting**

A'ishah رضي الله عنها narrated that when the Prophet صلى الله عليه وسلم would rise from prostration. When he would raise up his body from sujood (to sit between the two prostrations), he wouldn't prostrate again until his back was completely straight, he erected completely.

- **Tuma'ninah: Have tranquillity between each movement/pillar. Do not rush it. I.e., must complete Rukoo' and Sujood, the one who doesn't the Prophet صلى الله عليه وسلم said about him: "He is indeed one of the worst thieves among the people!"**

Zaid Ibn Wahb related that Hudayfah once saw a man [offering prayer] performing his Rukoo' and Sujood so fast. He [Hudayfah] said to him: "You have not performed prayer, and if you died on such a state, you would die on a state opposite to the pure Fitrah with which Allah sent Muhammad."

This state of quiescence throughout the prayer (particularly in Rukoo' and Sujood) is an obligation which without the prayer is invalidated. This is required in the optional prayer just as it is in the obligatory prayer. The Prophet told the companion in the Hadith of the abuser of his prayer: "...Then do Rukoo' till you achieve quiescence in it, then rise from it completely, then kneel down and do Sujood till you feel calm, then rise from it till you sit completely, then do another Sujood till you feel calm. Follow these steps in all your prayer."

The Rukoo', Sujood, rising from Rukoo' and sitting between the two Sujood are all to be done perfectly.

The Prophet said: "A Muslims's prayer is not correct unless he stands after Rukoo' and sits after Sujood with his back upright."

— [Musnad Ahmad]

The Prophet said: "The worst of those who steal are those who steal from their own Salaat by doing its Rukoo' and Sujood improperly; they are not fully occupied with it." [In another narration], he said: "...their backs are not stretched straight in Rukoo' and Sujood."

— [Musnad Ahmad]

Abdur Rahman Ibn Shibl said: “The Prophet forbade [us from] the pecking of the crow [in Salaat], the spreading of [one’s] arms on the ground [in Sujood] like lions do and from assigning a certain place in the Masjid [in which one does his Salaat] the same way camels stick to their resting places.“

It is an act of mockery towards the prayer and the signs of the hypocrites to perform prayer hastily, to the extent, you see some people reciting the Dhikr of Rukoo‘ and Sujood only once, move from one Rukn to the other like a crow pecking and even saying half of the Dhikr in one position and the other half in the following position! It is a rule the amount of Falaah (success) one achieves is in proportion to his Khushoo’ [submission] in prayer.

The Prophet used to make his back straight when he did Rukoo’ that even if water were to be poured on it, it would settle. And his head would not hang loose nor be lifted up, rather it would be level with his back.

The Worst Thief:

The concept of tranquillity within prayer, known as al-Tuma'ninah, is often overlooked by many during their prayers. This sense of peace is frequently omitted. The Prophet described this omission as a form of stealing from one's own prayer, identifying it as the most egregious theft. He declared that the person who does this is the greatest of thieves. When the Companions inquired about how one steals from their prayer, he responded that it happens when one does not perfect their bowing (Rukoo’) or fully execute their prostration (Sujood). To him, this act was akin to theft, and even ranked it as more severe than the theft of physical possessions. The presence of tranquillity in prayer is fundamental; it's a foundational aspect that must be present for prayer to be complete and acceptable.

- **al- Tarteeb, do consecutively and in order i.e., you cannot make Sujood before Rukoo’, it must be done according to the proper order.**

Narrated Ibn Buhaina: When the Prophet صلى الله عليه وسلم prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible.

— [Agreed Upon]

Narrated Aboo Humaid as-Sa’idi: “I saw Allah’s Messenger when he uttered the Takbeer, he placed his hands parallel to his shoulders; and when he bowed down, he rested his hands on his knees, then bent his back. When he raised his head up, he stood erect until the bones on his spine became straight. When he prostrated, he placed his arms such that they were neither spread out nor drawn in, and the tips of his toes were facing the Qiblah; when he sat up at the end of two Rak’aat , he sat on his left foot and put erect the right one; and when he sat up after the last Rak’aat he put forward the left foot, put erect the other one and sat on his buttock.”

— [al- Bukhari]

- **al- Tashahud al- Akheer, the final Tashahhud**

Ibn Mas'ood is reported to have said: The Messenger of Allah صلى الله عليه وسلم taught me Tashahhudntaking my hand within his palms.

There are a few narrations on the Tashahhud, but this is the best and most authentic one. This is in Bukhari and Muslim, Ibn Mas’ood learned this with his palms between the Prophet’s palms, Glory be to Allah!

Some scholars considered the Tashahhud al-Akheer a Sunnah, but this is not correct. Most scholars said it’s a Rukn because there is a narration by one of the companions, it says in it “Before the Tashahhud was ordained upon us we used to say...” — this proves it is compulsory, it indicates to us that it has been ordained and is compulsory now in the prayer.

ٱلتَّحِيَّاتُ لِلَّهِ وَٱلصَّلَوَاتُ وَٱلطَّيِّبَاتُ، ٱلسَّلَامُ عَلَيْكَ أَيُّهَا ٱلنَّبِيُّ وَرَحْمَةُ ٱللَّهِ وَبَرَكَاتُهُ، ٱلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ ٱللَّهِ
ٱلصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا ٱللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

“All compliments and devotion we offer through words and bodily actions and wealth too are due to Allah. May peace be upon you O Prophet of Allah, peace, blessings and the mercy of Allah be upon the Prophet of Allah, and peace be upon the pious and the righteous slaves of Allah. I bear witness that there is no Deity worthy of worship except Allah and I bear witness that Muhammad is His slave and Messenger.”

In a narration of al- Nasaa’i (of the Hadith below, Hadith of Ibn Mas’ood): “We used to say before al- Tashahhud became obligatory on us.”

Narrated Abdullah bin Mas’ood: Allah’s Messenger looked at us and said: “When one of you is (sitting) in prayer, he should say: ‘All services reported by words, by prayers (acts of worship), and all good things are due to Allah, peace be upon you, O Prophet, and Allah’s mercy and blessings, peace be upon us and upon Allah’s upright slaves. I testify that Muhammad is His slave and Messenger.’ Then he may choose any supplication which pleases him most and recite it.”

— [Agreed upon, wording of al- Bukhari]

Ibn Hajar said: “...When the Prophet was present among the Muslims, the Sahabah used to address him [saying ‘Alika] in Tashahhud (second person pronoun) but after his death one should use the third person pronoun on him [‘Alan Naby].

Ibn Mas’ood رضي ٱللَّهُ عنه said: “[We used to say this word] when he صلى الله عليه وسلم was still alive. But after his death, we say ‘AsSalaamu [peace be] that is ‘Alaa An-Naby [upon the Prophet].”

As for adding the word “Sayyiduna” before the Prophet’s name in Tashahhud this has no foundation. Those who claim they do it out of love and honour for the Prophet should know those who loved him the most and loved him in a manner that is correct - his companions and the Tabi’een - did not do this.

Both the Tashahhud and sending Salaat on the Prophet are from the prescribed acts of the prayer. One can neither add to it nor omit from it, neither are they permitted to interchange and mix between the different narrations and wordings.

How to Move the Finger in Tashahhud:

This is a disputed matter, all the scholars agreed however that the finger should be raised and moved, but the dispute is when it should be moved. The following seems to be the most correct on this matter.

What seems most correct on this matter is to make a circle with the thumb and the middle finger, and you point the index finger moving left and right during the last sitting of Tashahhud (in a two-unit prayer) or even both sittings of Tashahhud (in a four-unit prayer), this is done from the beginning of the sitting, all the way until you make Tasleem.

Ibn Umar said to make the number 51 (in Arabic), i.e., a circle with the middle (finger and thumb, and move the index finger left and right. The Prophet صلى الله عليه وسلم would look at his finger with intensity throughout until he reached the end of his prayer and moved his head for Tasleem. (Not limit it to when the name of Allah is mentioned in Tashahhud or saying the Shahadah, as this is based on no evidence). He would have his right arm on his right thigh and his left arm on his left thigh.

Wa’il Ibn Hujr said: “Indeed, I will watch how the Prophet performs his Salaat. I watched him carefully; he recited Takbeer, raising his hands... (till he said): ...then raised his [right] index and I saw him moving it and calling into Allah.” [This is referring to the movement of the index finger in prayer].

To conclude, there is a difference of opinion on how to move the finger during prayer. The proper manner is to raise the index and move it while it is raised whether upwards and downwards, or to the left and right, although I prefer the latter, as directed by the narration of Wa’il رضي ٱللَّهُ عنه who said: “I saw the Prophet making a circle with his thumb and middle finger.”

As for not moving the finger and just raising it, ibn al- Qayyim said: "As for the Hadith narrated by Aboo Dawood: 'The Prophet used to point with his [right] index calling unto Allah without moving it'; this last phrase is not convincingly affirmed, Imaam Muslim narrated the full Hadith in his "Sahih" without mentioning it. Those who speak against it and even state it is haraam to move the index finger, this is only as a result of Madhab fanaticism over the Quran and Sunnah. Indeed, moving the finger is a recommended act as seen in the authentic Ahadith."

Moving the Finger During the Sitting Between the Two Prostrations:

As for pointing the finger during the sitting between the two Sujoods, this is incorrect and contradictory to the other authentic narrations.

How to Place the Rest of the Fingers in Tashahhud:

As for the one who does not have a right finger, it is not needed for him to lift his left index finger as this is detested. What is Sunnah is for the rest of the fingers on the hands to be easy, between being spread and closed, in a comfortable position, on the thigh just above the knees.

- **al- Jaloos, to sit during the Tashahhud and recite it**

The Prophet صلى الله عليه وسلم told Ibn Mas'ood after that, choose whatever you want and whatever you need by supplication.

- **Salaah upon the Prophet صلى الله عليه وسلم**

Narrated by Aboo Mas'ood al- Ansaari, Bashir Bin Sa'd said: "Allah has commanded us to invoke blessings on you, O Messenger of Allah! But how should we bless you?" Allah's Messenger kept quiet (a while) and then said: "Say: 'O Allah, bless Muhammad and the members of his family as You have blessed Ibrahim, and grant favours to Muhammad and the members of his family as You have granted favours to Ibrahim. You are indeed praiseworthy and Glorious.' And the Tasleem is as you know."

— [Muslim]

There are many different ways of saying this, an example of one will be listed below:

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ ❁ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ ❁ إِنَّكَ حَمِيدٌ مَجِيد

"O Allah bestow Your favour on Muhammad and on the family of Muhammad, as you have bestowed your favour on Ibrahim and the family of Ibrahim. you are praiseworthy, most gracious."

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ ❁ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ ❁ إِنَّكَ حَمِيدٌ مَجِيد

"O Allah, bless Muhammad and the family of Muhammad as you have blessed Ibrahim and the family of Ibrahim, you are praiseworthy, the most glorious."

A companion asked the Prophet on how to send Salaat upon him correctly, and he taught him the whole wording that contains the Salaat on both himself and his household. Therefore whoever ignores sending Salaat upon his household (in the prayer), has not sent Salaat upon him. In addition, in the prayer, one is only permitted to send Salaat as prescribed and taught by himself, one of the affirmed wordings, as they are specific for the prayer.

It is also permissible to send salaat after the first Tashahhud too, if one wishes too. It is not restricted to the second one.

- **The Tasleem at the end**

The Prophet صلى الله عليه وسلم said: Conclude your prayer with Tasleem. Then the Prophet said to him, do that in your entire prayer. The Prophet صلى الله عليه وسلم said in a separate Hadith: "Offer prayer as you have seen me offering prayer."

If any one of the pillars of the prayer is missing, if it is forgotten or missed out, one cannot replace it with the prostration of forgetfulness, he needs to make up for it, replace it, it cannot be dropped, that unit must be repeated. It cannot be repaired with the prostration of forgetfulness. For example, if a person forgets to recite al- Faatiha in one of the units of prayer, or he forgets to go into Rukoo' (bow), then he must repeat that single unit, he must not consider the one in which he forgot a pillar as a unit, that unit will need to be repeated.

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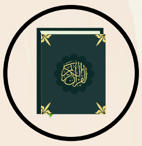
PILLARS OF THE PRAYER

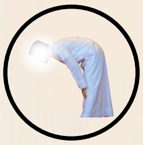
Shaykh Musa Jibril حفظه الله
@Lightofthetruth

Standing for the prayer (if one is capable of doing so)

Takbirat al- Ihraam — Say: “Allah-Hu-Akbar” and raise your hands to your shoulders or ears, and begin

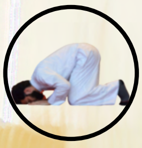


Recitation of Surat al-Faatiha



Rukoo’ (bowing), the back must be parallel to the head and straight enough for a glass to be put on without having it fall off

Erecting up completely from bowing



Prostration upon the seven limbs

Rising from prostration completely and straightly

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PILLARS OF THE PRAYER

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Sitting between the two prostrations (the Sunnah is to sit on the left foot and put the right foot upright, having the toes pointing towards the Qiblah)

Having tranquility between each pillar

To be done in the correct order

Tashahhud al-Akheer – The final Tashahhud

Sitting to recite the final Tashahhud

Sending Salaah upon the Prophet صلى الله عليه وسلم

Tasleem

THE EIGHT WAAJIBAT (OBLIGATORY PARTS) OF THE PRAYER

Waajib: This is a duty but lower in degree than a pillar (Rukn).

The differentiation between Waajib (obligatory parts) and Rukn (pillar) is rooted in their role in prayer. Accidentally missing a Rukn during prayer renders the prayer invalid and that specific unit of prayer (Rak'ah) it belongs to must be performed again. This flaw is not amendable by Sujood al-Sahw (the prostration of forgetfulness).

On the contrary, if a Waajib, a necessary but not fundamental part, is accidentally missed, the prayer is still considered valid. The missed Waajib can be compensated for by performing the Sujood al-Sahw.

Take an instance where you're in your second Rak'ah and you suddenly recall that you missed one of the fourteen pillars (Rukn) in your initial Rak'ah. At this point, the first Rak'ah is deemed void and must be repeated. You are now understood to be in your first Rak'ah, not the second one. Conversely, if a Waajib was the part that got missed, the prayer is upheld. You would simply commemorate the prostration of forgetfulness at the end of your prayer - this stands as an adequate rectification.

The Eight Waajibaat of salaah:

- **Saying “Allah-Hu-Akbar“ from Rukn to Rukn (pillar to pillar), [except for the first Allah-Hu-Akbar you say during Takbirat al-Ihraam, during the commencement of your prayer as that’s a Rukn], all others are Waajib to say.**

The Prophet صلى الله عليه وسلم said in one of the Hadith, the Imaam leading the prayer says “Allah-Hu- Akbar” during each movement of the prayer, you follow him.

But there’s a distinction between the Takbirat al-Ihraam and saying “Allah-Hu-Akbar”, and all other ones you say and do from Rukn to Rukn. Because the first one is a Rukn, it must be done otherwise your prayer is invalid. Whereas the latter if anyone is missed by accident then it can be replaced with the prostration of forgetfulness.

Narrated Aboo Hurayrah: When Allah’s Messenger got up to pray, he would say the Takbeer when standing up, then would say the Takbeer when bowing, thence would say “Sami’Allahu liman hamidah (Allah listens to him, who praises Him)” when erecting up from the bowing portion. Then he would say while standing up “Rabbana wa lakal hamd (our Rabb, the praise is Yours)”, then he would say the Takbeer when going down for prostration. Then when raising his head up. Then when he prostrated again. Then when raising his head up. He would then do that throughout the while Salaah (prayer) and he would say the Takbeer when he got up - at the end of the two Rak’aat — from the sitting position.

— [Agreed Upon]

Aboo Hurayrah said the Prophet صلى الله عليه وسلم used to say "Allah-Hu-Akbar" when he would prostrate and bow.

- **When you bow say "Subhaana Rabbiyal-`Adheem (سُبْحَانَ رَبِّيَ الْعَظِيمِ) - Glory be to my Lord, Almighty."**

The minimum requirement is one time, the more you say the better, but it should be kept to an odd number of times.

- **As you straighten raising your back from Rukoo' you say: "Sami'Allahu liman Hamidah (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) - Allah hears whoever praises Him."**

This is done if one is praying individually. In congregation, the Imaam does this on behalf of those he is leading.) One must rise from Rukoo' straight like a solid cemented structure, each bone going back to where it belongs, with no gaps.

- **When you or the Imaam says: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ, follow it by saying: "Rabbanaa wa lakal-Hamd (ربنا ولك الحمد) - Our Lord, for You is all praise." This is called Tahmeed.**

Once you're straight, you can say one of the following as your Tahmeed:

1. Rabbana wa lakal hamd: **رَبَّنَا وَلَكَ الْحَمْدُ : Our Lord, and all the praises are for You.**
2. Rabbana lakal hamd: **رَبَّنَا لَكَ الْحَمْدُ : Our Lord, all the praises are for You.**
3. Allah humma rabbana wa lakal hamd: **اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ : O Allah, our Lord, and all the praises are for You.**
4. Allah humma rabbana lakal hamd: **اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ : O Allah, our Lord, all the praises are for You.**

You say one of these four after you've risen and are standing straight — each bone must go back to where it belongs. You can follow this with other statements made by the Prophet صلى الله عليه وسلم from the authentic Sunnah, for example:

(Our Lord, praise is Yours, abundant, good and blessed praise) - **رَبَّنَا وَلَكَ الْحَمْدُ، حَمْداً كَثيراً طَيِّباً مُبارَكاً فِيهِ**

This has two meaning (سَمِعَ) in Arabic :

1. **Hear**
2. **Answer**

In this case, the latter meaning is applied.

So سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ means: Allah answers the supplication of the one who praises Him. To reply when the Imaam (in congregational prayer) or you (in individual prayer) when it's said: "Sami'Allah Huliman Hamidah", (this must be said by all), say: "Rabbanaa wa lakal-Hamd (O our Lord, to You be (all) the praise)." People mistakenly think it means hear, but here it means Allah will answer your Duah, your supplication.

The Prophet صلى الله عليه وسلم said: "When the Imaam says: "Allah answers the one who praises Him', you should say: 'O our Lord, to You be (all) the praise."

— [Sahih al- Bukhari & Muslim]

If you're saying of "اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ - Allah Humma Rabanaa Wa Lakal Hamd" coincides with the people on Earth and the angels in Heaven, then Allah will forgive all your sins.

The Prophet صلى الله عليه وسلم said: (in the prayer) when the Imaam says: "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ - Sami' Allahu liman Hamidah, Allah will answer those who praise him. So you should say after the Imaam: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ - O Allah, Our Lord, all praise be to You. If the saying of the people on Earth coincides with the angels in Heaven then Allah will forgive all your sins and answer your supplications.

- The Athkaar whilst bowing and prostrating should be said whilst performing the action, and not be delayed (e.g., SamiAllah Huliman Hamidah/Allah-hu-Akbar). Start the Athkaar whilst starting the action and end it when you reach the next position.

The Prophet صلى الله عليه وسلم used to begin his prayer with Takbeer, [recite Quran] then say Takbeer when bowing and then raise himself from bowing saying 'Rabbana lakal Hamd' - in another narration - 'Rabbana walakal Hamd', then recite Takbeer when going down to Sujood [prostration] and another one when rising from it, and do the same in the second prostration. He used to do this in all his Salaat. In the four Rak'aat prayer, he used to recite Takbeer when standing to do the third Rak'ah.

— [Sahih al- Bukhari]

It is clear that the narration states the two statements; one recited whilst rising from Rukoo' and the other recited when fully standing from it. Regarding the Hadith, which says, "When the Imaam announces 'Sami'Allahu Liman Hamidah', those following in prayer [the Ma'mum] should say, 'Rabbana walakal Hamd,'" the Prophet drew the companions' focus to the latter phrase. This phrase was recited quietly during prayer, unlike 'Sami'allahu Liman Hamidah,' which he صلى الله عليه وسلم pronounced aloud for all followers to hear. The companions understood the significance of the Prophet's statement: "Pray as you have seen me pray" and diligently emulated his example. They repeated 'Sami'Allahu Liman Hamidah' aloud after the Prophet and were instructed to say 'Rabbana Walakal Hamd' since it was recited softly and thus required their attention.

If a Ma'mum does not recite the first statement when rising from Rukoo' , he will resort to the second one, as the majority of Muslims do; as soon as the Imaam says: 'Sami'Allahu Liman Hamidah' the Ma'mumeen says: 'Rabbana Walakal Hamd' while raising from Rukoo', something which is contradictory to the Sunnah. In case a Ma'mum says: 'Rabbana Walakal Hamd' after totally rising from Rukoo' so as to avoid making the aforementioned mistake, he would fall in another one which is doing a part of Salaat [i.e. rising from Rukoo'] empty of any remembrance. So, one should take heed as reciting Athkaar at their improper times and places is disliked, an error people when mostly when either they're ignorant of what is obligatory on them or they offer prayer hastily!

If a follower doesn't say the former when rising from bowing (Rukoo'), they should then recite the latter, as is common practise among most Muslims. The followers say: 'Rabbana Walakal Hamd' as they rise from bowing as soon as the Imaam says 'Sami'allahu Liman Hamidah,' a practise that actually contradicts the Sunnah. If one avoids this mistake by waiting to say 'Rabbana Walakal Hamd' until fully upright from bowing, they inadvertently make another error by leaving a portion of the prayer, that of rising from Rukoo', without any recitation of remembrance.

- **In your Sujood, say: "Subhaana Rabbiyal 'Ala (سُبْحَانَ رَبِّيَ الأَعْلَى) - Glory is to my Lord, the Most High"**

The minimum requirement to say it is one time. The more you say it the better, but best to keep it to an odd number of times.

- **Invoking Allah between the two prostrations, the sitting between the two prostrations. You can say "Rabbigh-fir-lee (رَبِّ اغْفِرْ لِي)" three times during this sitting**

- **al-Jaloos, to sit dow**

- **Tashahhud al- Awwal**

- **Sitting for the Tashahhud and reciting the Tashahhud at the end of the prayer**

"(All) compliments, prayers, and good things are due to Allah; peace be upon you, O Prophet, and the Mercy of Allah and His blessings (be upon you). Peace be upon us and upon the pious servants of Allah. I testify that there is no deity (worthy of being worshipped and obeyed) but Allah, Alone, with no partner, and I testify that Muhammad is His servant and His Messenger."

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WAAJIBAT OF THE PRAYER

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اللَّهُ أَكْبَرُ

All Takbiraat (saying "Allah-hu-Akbar") made during the prayer (with the exception of Takbir al-Ihraam which is a Rukn) is Waajib

سُبْحَانَ رَبِّيَ
الْعَظِيمِ

When you bow, say: Subhaana Rabbiyal-'Adheem, minimum 1x (Glory be to my Lord Almighty)

سَمِعَ اللَّهُ
لِمَنْ حَمِدَهُ

As you straighten raising your back from Rukoo', say: "Sami'Allahu liman hamidah (Allah hears those who praise Him)"

رَبَّنَا لَكَ
الْحَمْدُ

After you say Sami'Allahu liman hamidah, say: "Rabbana wa laka'l-hamd (Our Lord, to You be praise)"

رَبِّ اغْفِرْ
لِيْ

When you sit between the two prostrations, say: "Rabb ighfir li (O my Lord, forgive me)"

سُبْحَانَ رَبِّيَ
الأَعْلَى

In your prsotration, say: "Subhaana Rabbiyal-'Alaa", minimum 1x (Glory be to my Lord most High)

The first Tashahhud

Sitting for the first Tashahhud

THE PROHIBITION OF RECITING QURAN IN RUKOO' AND SUJOOD

In the positions of bowing (Rukoo') and prostration (Sujood) during Salaah, recitation of the Quran is not typically performed. The main focus during these actions is to glorify and praise Allah.

During Rukoo', the individual generally says, "Subhana Rabbiyal Adheem" (Glory be to my Lord, the Most Great).

In Sujood, the individuals says, "Subhana Rabbiyal A'la" (Glory be to my Lord, the Most High).

However, individuals are encouraged to make additional personal supplications (Duah) in Sujood as it is the position in which a believer is considered closest to Allah.

Ibn Abbas رضي اللّٰه عنه narrated that the Prophet صلى اللّٰه عليه وسلم said: "I was prohibited of recitation of the Quran in Rukoo' and Sujood. He said, In rukoo' magnify Allah and glorify Him, and in Sujood increase your supplications. Allah will answer your supplications because you are closest to Allah in Sujood.

Narrated by Ibn Abbaas رضي اللّٰه عنه Allah's Messenger said: "I have been forbidden to recite the Quran while bowing or prostrating so while in the bowing (position) glorify (the perfection of) The Rabb (Lord), and while in the prostrating (position) be earnest in supplication, for it is fitting that your supplication will be answered".

— [Muslim]

SEEK REFUGE IN ALLAH FROM FOUR (BEFORE TASLEEM)

Narrated by Aboo Hurayrah, Allah's Messenger صلى اللّٰه عليه وسلم said: "When one of you finishes the (last) Tashahhud, he should seek refuge in Allah from four things by saying:

'O Allah I seek refuge in You against the punishment of Jahannam (hellfire), the punishment of the grave, the trial of life and death and the evil of the trial of Masih ad-Dajjal (Antichrist).' "

— [Agreed Upon]

The Prophet صلى اللّٰه عليه وسلم said: "Whoever finishes his prayer and just before he makes Tasleem and after the Tashahhud he says: 'O Allah, I'm asking You, You are the One and Only One. There is none like unto You, the One who does not need anyone but everyone is in need of You. Begot not nor is He begotten. There is none comparable or equal unto Him, O Allah forgive me, You are the most gracious, the most merciful,' whosoever says this, Allah will forgive him."

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ
جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ
الْمَسِيحِ الدَّجَّالِ

O Allah I seek refuge in You from the torment of the grave, and I seek refuge in You from the torment of the hellfire, and I seek refuge in You from the tribulations of this life and the Hereafter, and the tribulations of the false Messiah – Ad-Dajjal.

What to Say in the Prostration of Forgetfulness:

It is not affirmed that the Prophet recited a certain Dhikr in Sujood al-Sahwu except those ordinary Athkaar which he used to recite in any other Sujood. Therefore, any prostration done, whether it's for reciting the Quran (Tilawah), prostration of forgetfulness, gratefulness (Shukr) prostration of the prayer, all of them have the same statement. What you say in the Sujood of prayer ["Subhaana Rabbiyal'Ala - Glory is to my Lord, the Most High"] is what you say in all of them, a minimum of one time but recommended to say three times. It is also permissible for him to make Duah thereafter.

Shaykh al-Islam ibn Taymiyyah mentioned the correct way of performing Sujood al-Sahwu in his Majmoo'. He said: "It [i.e. Sujood al-Sahwu] is an obligation for the Prophet ordered Muslims to do it as narrated by Aboo Hurayrah to have said that the Prophet said: 'Whenever a Muslim does his prayer, Shaytaan comes and cast insinuations inside him till the Muslim forgets how many Rak'aat (units) he performed. If this happens to any of you, prostrate yourself twice while still in the sitting posture [i.e. prior to Tasleem].' "

Ibn Taymiyyah then mentioned another four Ahadith and added: "These five Ahadith are all authentic ones. They all include the Prophet's order for Muslims to do Sujood al-Sahwu [when the need exists]."

Once the Prophet forgot to recite the first Tashahhud, he did Sujood al-Sahwu before reciting Tasleem. Once he recited Tasleem before completing the prayer; he performed what he missed of his prayer then recited Tasleem and finally did two Sujoods. Once he performed five Rak'aat instead of four, he did Sujood al-Sahwu after reciting Tasleem and even after he talked with his Sahabah.

We can see evidently the Messenger of Allah never abandoned the prostration of forgetfulness when the need existed which affirms its obligation. One should do Sujood al-Sahwu [if the need to do so exists] whether one remembers it after a long time after he's performed his prayer or after getting out the Masjid for there is no evidence that restricts it to a certain time or place. But it should be done as soon as one remembers as it is an obligation once its need arises. The Hadith which encourages one to recite Tashahhud after doing Sujood al-Sahwu and before Tasleem is weak and should not be done.

SUMMARY OF THE RULING OF AS-SUJOOD AS-SAHWU

- The timing of Sujood al-Sahwu differs according to the part of the prayer one forgets or doubts to have done
- Whoever forgets to do the first Tashahhud, should do Sujood al-Sahwu before Tasleem
- Whoever double performs any part of the prayer should do Sujood al-Sahwu after Tasleem
- As for doubting whether a certain part of the prayer has been done, one should do Sujood al-Sahwu after Tasleem. If one doubts doing a certain part of prayer then becomes sure that he has actually done it
- In case one could not remember, then built on what he is sure to have done then he should do Sujood al-Sahwu before reciting Tasleem
- If one recited Tasleem and remembered that a Rak'ah or two were missed, he should perform the missing part of the Salaah then does Sujood al-Sahwu after reciting Tasleem

The ruling of the prostration of forgetfulness can be broken down into three categories:

IF YOU INCREASE/ADD SOMETHING IN THE PRAYER:

Narrated by Aboo Hurayrah: The Prophet صلى الله عليه وسلم led us in two Rak'aat of one of the two, Dhur or 'Asr prayers, and said the Tasleem (salutation). He then got up and went towards a piece of wood which was at the front part of the Masjid and placed his hands upon it. Aboo Bakr and Umar were among the people, but they were afraid to speak to him. Then some of the hasty type of people came out and said, "Has the Salaah (prayer) been shortened?" A man whom the Prophet called Dhu'l-Yadain (the long-armed) asked: "Have you forgotten, O Allah's Messenger or has the prayer been shortened?" He said, "I have neither forgotten nor has it been shortened." He said, "Indeed you have forgotten." He (the Prophet صلى الله عليه وسلم) then prayed the remaining two Rak'aat, then said the Tasleem (salutation). He then uttered the Takbeer and prostrated similar to his normal prostration or longer, then raised up his head and uttered the Takbeer. He then prostrated and uttered the Takbeer, and the prostration was similar to his normal prostration or longer. He then raised his head and uttered the Takbeer.

— [Agreed upon, Bukhari's wording]

In the narration to Aboo Dawood: "He said, 'Has Dhu'l-Yadain spoken the truth?' Then they said 'yes' with a gesture.' "

Note: It's important to understand that the Prophet صلى الله عليه وسلم used to be in a profound state of concentration during his worship, however in cases like this Allah causes His Messenger to make mistakes in order to teach and educate us so we may learn how to rectify our own errors. However, he never suffered from confusion in matters related to preaching and propagation of the Islamic message as Allah said in the Quran (interpretation of the meaning): "...This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin — then indeed, Allah is Forgiving and Merciful", If this was the case, Allah would not have revealed this verse!

ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى
وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful.

— [Surat al- Ma'idah: 3]

One time the Prophet صلى الله عليه وسلم offered the ‘Asr prayer (though it’s disputed if it was Dhur prayer or ‘Asr prayer, what’s preferable to me is the ‘Asr prayer), he offered the ‘Asr prayer with two Rak’aat, then he made Tasleem and stood up almost like he was a little upset, and he went. The companions رضي الله عنهم respected and revered the Prophet صلى الله عليه وسلم immensely, because of this no one said anything except a man called Dhu’l-Yadain (the long-armed), that’s what they used to call him. He stood up and said He said, "O Allah's Prophet! Have you forgotten or has the prayer been shortened?" The Prophet صلى الله عليه وسلم said: "Neither have I forgotten, nor has it been shortened." They (the people) said, "Surely, you have forgotten, O Allah's Messenger صلى الله عليه وسلم!" (It is important for us to understand that these occurrences happened as a lesson for us, to be able to see that when a mistake is made in the prayer how it should be rectified according to the Sunnah of the Prophet صلى الله عليه وسلم).

The Prophet صلى الله عليه وسلم then consulted with his companions and the congregation, and they all confirmed that yes, he had in fact offered only two Rak’aat (when it’s supposed to be four). So then the Prophet started prayer, offered two more units and he made Tasleem, thereafter, upon completing the prayer he made two prostrations (the prostration of forgetfulness).

The Prophet then consulted with his companions and the congregation, and they all confirmed that yes, he had in fact offered only two Rak’aat (when it’s supposed to be four). So then the Prophet started prayer, offered two more units and he made Tasleem, thereafter, upon completing the prayer he made two prostrations (the prostration of forgetfulness).

Therefore, when something is mistakenly added to the prayer, then one makes the prostration of forgetfulness after the Tasleem.

What was mistakenly added in this case? The Tasleem.

In another incident, the Prophet صلى الله عليه وسلم offered Dhur prayer as 5 Rak’aat (instead of four), and after he made Tasleem, so he made two extra prostrations (the prostration of forgetfulness).

What was the increase here? An extra unit of prayer.

Note: This Hadith is important for those who raise the Prophet صلى الله عليه وسلم above his status, and give him near God-like characteristics of perfection.

Umar ibn al-Khattab رضي الله عنه reported the Messenger of Allah صلى الله عليه وسلم said: “Do not exaggerate my status as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and His Messenger.”

— [Sahih al- Bukhari]

Narrated by Ibn Mas'ood: Allah's Messenger offered prayer and when he said Tasleem (salutation), he was asked, "O Allah's Messenger! Has something new happened to the salaah (prayer)?" He asked, "What is that?" They said, "You have prayed so many and so many (Rak'aat)." He (Ibn Mas'ood) said, "He then bent his legs, faced the Qiblah, and made two prostrations and then said the Tasleem (salutations). Then he faced us and said, "If something new is introduced to the Salaah (prayer), I shall inform you but I am a human being like you, I forget just as you forget; so if I forget remind me and if any of you is in doubt about his Salaah (prayer) he should act upon what he thinks is correct and complete his prayer in that respect and then he should make two prostrations.

— [Agreed Upon]

Summary: You make the prostration of forgetfulness after Tasleem for whatever you mistakenly add/increase in the prayer.

DECREASE IN THE PRAYER:

Once the Prophet صلى اللّٰه عليه وسلم offered the Dhur prayer, and he missed Tashahhud al-Awwal. This is a Waajib and a decrease in the prayer, so it can be made up for by the prostration of forgetfulness.

The Prophet صلى اللّٰه عليه وسلم forgot and left it out.

Likewise for example, if someone forgot the Tashahhud al-Awwal like in this incident where the Prophet صلى اللّٰه عليه وسلم did, you make the prostration of forgetfulness before you end the prayer.

The Prophet made the prostration of forgetfulness after the final Tashahhud and before Tasleem.

For example, if someone forgot to say: "سُبْحَانَ رَبِّيَ الأَعْلَى - Subhaana Rabbiya'l A`laa", etc., then you make the prostration of forgetfulness before Tasleem.

Narrated Abdullah Bin Buhaina: The Prophet صلى اللّٰه عليه وسلم led them in the Dhur prayer, and when he stood up at the end of the first two Rak'aat and did not sit, the people stood up with him. When he finished the Salaah (prayer) and the people expected him to do the Tasleem (salutation), he uttered the Takbeer while sitting and made two prostrations before saying the Tasleem.

— [Reported by al- Sab'a, Bukhari's wording]

- In the narration of Muslim it's mentioned: "He uttered the Takbeer for each prostration while sitting and the people prostrated with him tomato up for the sitting he had forgotten."

Narrated by Imraan bin Hussain: The Prophet صلى الله عليه وسلم led them (the companions رضي الله عنهم) in prayer and forgot (something). He then made two prostrations and then said the Tashahhud and uttered the Tasleem (salutation).

— [Aboo Dawood]

This can only be done for a Waajib act of the prayer, not for a Rukn. If you miss out a Rukn (pillar of the prayer) the unit must be repeated, if you miss a Waajib act out then you can replace it with the prostration of forgetfulness.

Summary: This tells you that for any decrease in the prayer, you make the prostration of forgetfulness before making Tasleem.

DOUBT IN THE PRAYER:

Doubt in the prayer is of two kinds:

- **Tarjeeh: you lean more towards one, more likely/likelier...**

For example, you are confused as to whether you offered three Rak'aat or four Rak'aat, you're in doubt, in this case, you are leaning more towards one (e.g., you are 70% sure you offered three Rak'aat and 30% sure you offered four Rak'aat). In this case, you stick with three because you are leaning more towards that one.

Then you make Tasleem and after Tasleem, you make the prostration of forgetfulness.

Narrated by Aboo Sa'eed al- Khudri: Allah's Messenger said, "When any one of you is in doubt about his Salaah (prayer) and does not know how many he has prayed, three or four (Rak'aat), he should cast aside his doubt and base his prayer on what he is sure of. Then he should perform two prostrations before Tasleem. If he has prayed five Rak'aat, they will make his Salaah (prayer) an even number for him and if he has prayed exactly four, they (the two prostrations) will be humiliation for the Devil."

— [Muslim]

Summary: When you're in doubt and you are more certain of one over the other one, then you make the prostration of forgetfulness after Tasleem.

- **Likely, 50/50 chance, you're completely confused, you have no idea.**

This is when it's undecided, you don't know if you've offered two or three units of prayer, and you're 50/50 on the matter. In this case, you go with the lowest one, so you make it two because you're not sure and so you make it less. It's best to go with the lower unit of prayer.

Likewise, when you're in doubt you make prostration of forgetfulness (after Tasleem).

THE PROSTRATION OF FORGETFULNESS

Can be performed to make up for a missed Waajib.

Does not substitute for a missed Rukn..

If you omit something, perform before Tasleem.

If you add something, perform after Tasleem.

If uncertain, trust your strongest conviction. If indecisive, choose the lesser option.

Shaykh Musa Jibril حفظه الله
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SUNNAH ACTS IN THE PRAYER

Following the Sunnah (the practises and traditions of the Prophet صلى الله عليه وسلم) is a fundamental aspect of the completion of one's Islam. The Sunnah provides a practical interpretation of the Quran. Qatadah said, I said to A'ishah: “O mother of the believers, tell me about the character of the Messenger of Allah صلى الله عليه وسلم.” A'ishah replied, “Have you not read the Quran?” I said, “Of course.” A'ishah said, “Verily, the character of the Prophet of Allah was the Quran.” The actions and lifestyle of the Prophet exemplified the teachings of the Quran, offering a relatable and feasible model for believers. In addition, emulating the Prophet's actions is not just a matter of habit or tradition, but it is also a form of active worship in Islam, which is rewarded by Allah. Moreover, the Sunnah provides comprehensive and detailed instructions on matters that the Quran. For example, the specifics of Islamic obligations such as how to perform Salaah (prayer), undertake the fast during Ramadan, correctly give Zakat (charitable contributions), and perform the Hajj (pilgrimage to Makkah) are explicitly detailed within the Sunnah. The Prophet's life, filled with instances of wisdom and ethical teachings, serves as an ideal blueprint for an enriching life, thereby strengthening one's faith as it provides an understanding of true Islam.

There are numerous Sunan associated with the prayer. Various scholars have made different observations about this; some posit that a four-Rak'aat Sunnah prayer incorporates as many as 1000 Sunan, while others estimate around 600 or even just 100. Remember, these counts are only for the Sunan!

Prayer holds a profound significance in the life of a Muslim. It is a source of serenity and peace, providing comfort and tranquillity. Prayer is the coolness of the believer's eyes. Therefore, it's beneficial to incorporate as many Sunan as possible into your practises, because, with each act of Sunnah, you glean significant rewards from Allah. After all, Allah is the Most Generous, the Most Merciful. Pursue these opportunities fervently, for they will only enhance the richness of your prayers and contribute to your spiritual journey.

- **Duah al-Istiftah**

The Prophet صلى الله عليه وسلم would commence prayer with many different recitations in which he would praise Allah, glorify Him, and extol Him.

Aboo Sa’eed al-Khudri narrated that when the Messenger of Allah صلى الله عليه وسلم performed prayer at night, he would exalt Allah and then say: “Glory be to You, O Allah, with Your praises, blessed is Your name, exalted is Your majesty, and there is no God besides You.” Then, he would say: “Allah is the greatest of the great.” Then, he would say: “I seek refuge in Allah, the Hearing, the Knowing, from the accursed Satan, his madness, his pride, and his poetry.”

— [Sunan al-Tirmidhi]

Narrated by Ali bin Abi Talib: Whenever Allah's Messenger stood for Salaah (prayer), he used to say: "I have directed my face towards the One who created the Heavens and the Earth, as a Hanif, and I am not of the idolaters. Indeed, my Salaah, my sacrifice, my living, and my dying is for Allah, the Lord of all that exists. There is no partner for Him, and with this have I been ordered, and I am among the Muslims. O Allah, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself, and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You. And guide me to the best of the manners, none guides to the best of them except You, and turn the evil of them away from me, [verily,] none can turn the evil of them away from me except You. I have believed in You. Blessed are You and Exalted are You, I seek Your forgiveness and I repent to you."

— [Muslim]

Narrated by Aboo Hurayrah: Allah's Messenger used to keep silent - between the opening Takbeer of the prayer and the recitation of the Quran - for a short while. Then, I asked him (about that) and he replied, "I say: 'O Allah! Keep me apart from my sins (faults) as you have kept apart the East and West. O Allah clean me from my sins as a white garment is cleaned from dirt. O Allah wash me of my sins with water, snow and hail."

— [Agreed Upon]

There are different narrations of the Hadith, the short one will be listed below for ease:

.سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ ، وَتَبَارَكَ اسْمُكَ ، وَتَعَالَىٰ جَدُّكَ ، وَلَا إِلَٰهَ غَيْرُكَ

"How Perfect are You O Allah, and all praise is Yours. Your Name is most blessed, Your majesty is exalted and there is no god worthy of worship except You"

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.

"O Allah, cause a distance to be between myself and my mistakes, just as You have caused there to be a distance between the East and West. O Allah, purify me of my mistakes just as a white garment is purified from any impurities. O Allah, clean my mistakes off me with water, ice, and hailstones."

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَغَيْرُكَ ثُمَّ يَقُولُ اللهُ أَكْبَرُ كَبِيرًا ثُمَّ يَقُولُ أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

"Glory be to You, O Allah, with Your praises, blessed is Your name, exalted is Your majesty, and there is no God besides You." Then, he would say, "Allah is the greatest of the great." Then, he would say, "I seek refuge in Allah, the Hearing, the Knowing, from the accursed Satan, his madness, his pride, and his poetry."

Aboo Hurayrah reported that the Messenger of Allah used to remain silent for a short period, so he asked him: “May my father and mother be sacrificed for you, O Messenger of Allah. During your silence between Takbeer and recitation, what do you say?” He recited the above supplication. If such an act was mandatory during prayer, the Prophet صلى اللّٰه عليه وسلم would have instructed his companions رضي اللّٰه عنهم accordingly. As it stands, performing it reaps high rewards, while choosing not to doesn't incur any sin. However, it's worth considering that by not doing it, you're passing up an effortless way to collect rewards. This same rationale applies to all other Sunnah practises within the prayer routine as delineated below.

- **Following the initial Takbeer (Takbirat al-Ihraam), position your right hand over your left hand, resting on your chest**

Ibn Abbas said that the Prophet صلى اللّٰه عليه وسلم said: ‘We Prophets were ordered [by Allah] to take our Suhoor very late at night, have breakfast [in Ramadan] at the early time of sunset, and to put our right hands on our left in Salaat’.

— [Sahih Ibn Hibban]

There is a consensus among the scholars on placing the right hand over the left during prayer, rather than leaving them hanging. It was practised by all the Sahabah and Tabi’een. Your left hand should be underneath the right, located anywhere between your chest and your belly button. However, it shouldn't rest below the belly button, as this is not an authenticated practise and we're instructed to pray as the Prophet صلى اللّٰه عليه وسلم did. As for the stance attributed to Imaam Malik on letting hands hang during prayer, it is understood that his intention was to counter an inappropriate practise of resting one's hands or considering such a posture to be an article of the prayer. Importantly, remember that when you rise from the bowing position (Rukoo') and raise your hands (Raf’Yadain), you should let your hands hang loosely by your side, rather than placing them back on your chest. This is due to the fact that the Hadith suggesting otherwise is considered weak, despite some scholars considering it authentic.

It is of Sunnah also to put both hands on the chest as reported in Wa’il Ibn Hujr’s narration: “I decided to watch the Prophet’s manner in doing prayer carefully. He صلى اللّٰه عليه وسلم first stood up and said Takbirat al-Ihraam, raising his hands to the level of his ear lobes. Then he put his right hand on the dorsum of his left hand, the wrist and the arm.”

- The Prophet put all his right hand on his left hand’s dorsum, wrist and arm
- It was also affirmed that the Prophet used, sometimes, to take hold of his left hand with his right one
- ash-Shawkani said: ‘Wa’il’s narration is the most authentic one regarding this issue.

- **To say the Isti’aadah and Basmalah**

The Isti'aadah should preferably be recited in each Rak'ah complying with the general command of Allah.

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ

Allah Almighty said: "When you recite the Quran, seek refuge with Allah from Satan, the accursed."

— [Surat an-Nahl: 98]

Narrated by Wa'il Bin Hujr: I prayed with the Prophet صلى الله عليه وسلم and he put his right hand on his left (and then placed them) on his chest.

— [Reported by Ibn Khuzaima]

- In a report from Ibn Khuzaima: "They used to recite Bismillahir- Rahmaanir-Raheem silently."

Narrated by Nu'aim Mujmir: "I prayed behind Aboo Hurayrah and he recited Bismillahir-Rahmaanir-Rahim, and then recited Umm al-Quran (al- Faatiha) and when he reached Walad-Daallin, he said "Ameen" (O Allah accept this invocation), and then said Allah-Hu-Akbar, when he prostrated and when he stood up from his sitting position. And when he uttered the Tasleem, he said: "I swear by the One in Whose Hand my soul is, my Salaah (prayer) resembles most that of Allah's Messenger then that of anyone among you."

— [Reported by al- Nasaa'i and Ibn Khuzaima]

- **To say "Ameen" after the Faatiha**

Narrated by Aboo Hurayrah: When Allah's Messenger completed the recitation of Surat al-Faatiha, he raised his voice and said "Ameen".

— [al-Haakim & Others]

- **Recitation of a portion of the Quran after the Faatiha**

Narrated Mu'aawiya Bin al-Hakam, Allah's Messenger said: "Talking is not befitting during the Salaah (prayer), for it (prayer) consists only of glorifying Allah, declaring His greatness and the recitation of the Quran".

— [Muslim]

The Prophet صلى الله عليه وسلم used to recite the Quran during prayer in a deliberate, slow, balanced, and melodious manner, just as commanded by Allah. He would do so without rushing or hastening the recitation. Instead, his recitation was so articulate and clear that every letter was distinct. He would pause after reciting each verse, ensuring that every letter was articulated properly, honouring the words of Allah and giving every letter its due rights and characteristics.

The Prophet صلى اللّٰه عليه وسلم said: “Beautify the Quran with your voices (for a fine voice increases the Quran in beauty).”

- **To recite aloud/audibly the Fajr, Maghrib and ‘Isha prayers, even if by yourself**

Women are not required to do this, they can if they want to, however, it’s not permissible for them when in the presence of non-Mahram men! If the woman is by herself, or amongst other women, and she wants to recite aloud, then this is okay.

- **To say Rabbanaa wa lakal-hamd after rising from Rukoo’**

- **Whatever you say after (سبحان ربي العظيم), i.e., to make Duah at that time**

The Prophet صلى اللّٰه عليه وسلم said: Magnify Allah and show gratitude towards Him, show His greatness at that time — that is making Duah during that time.

- **Duah between the two prostrations**

Narrated by Ibn Abbas, the Prophet صلى اللّٰه عليه وسلم used to say between the two prostrations: “O Allah forgive me, have mercy on me, guide me, grant me health and well-being, and provide sustenance for me.”
— [Reported by al-Arba’a except al- Nasaa’i, the wording of Aboo Dawood]

- **Duah during prostration**

- **Duah after Tashahhud**

The Prophet told Ibn Mas’ood رضي اللّٰه عنه when he was teaching him the Tashahhud, at the end he told Ibn Mas’ood to choose whatever you want from the Duah. Whatsoever you want and need, ask Allah for it from this life and the Hereafter. Just make Duah.

- **Before Tasleem, seek refuge in Allah from four — Hadith in Bukhari and Muslim**

- **Rafi’ Yadain (Raising the hands, without clinching the fingers, raising them to the level of the shoulders or ear lobes simultaneously whilst reciting Takbeer)**

Some Muslims neglect the Sunnah of lifting their hands while pronouncing Takbirat al-Ihraam, during the Rukoo‘, upon standing up from Rukoo‘, and following the completion of the first Tashahhud.

There are three places in the prayer where it’s a Sunnah to be done:
- **When going down to Rukoo’**
- **When rising from Rukoo’**
- **After you get up from the sitting of Tashahhud al-Awwal (the first Tashahhud)**

Narrated by Ibn Umar: The Prophet صلى الله عليه وسلم used to raise his hands parallel to his shoulders when he started the prayer (by saying Allah-hu-Akbar), when he uttered the Takbeer to bow and when he raised his head from Rukoo' (bowing posture). -

In the Hadith of Aboo Humaid as-Sa'idi, it mentions Rafi' Yadain is mentioned up to the shoulders, whereas in the narration of Wa'il Bin Hujr, it is mentioned up to the ears. Both are acceptable. And then you also have the raising of the hands during Takbirat al-Ihraam, however, this is not a Sunnah, this is a pillar— it must be done.

Ibn Hibban said on this issue: "Some of those who have no knowledge in the science of Hadith nor its ranks held that it is a Bid'ah to raise one's hands in prayer when doing Rukoo' and when rising from it. Ibn Umar's original statement states: 'Raising your hands in Duah to the level of your ears is Bid'ah, the Prophet never exceeded this level.' Salaat is also used to refer to Duah, this statement by Ibn Umar is referring to Duah."

Ibn Umar said: "Allah's Messenger used to begin his prayer with raising his hands to the level of his shoulders, and do the same when raising himself from Rukoo."

— [Sahih al- Bukhari]

- This Hadith was narrated by nearly fifty of the Sahabah رضي الله عنهم أجمعين, ten of whom were those who had received the glad tidings of being guaranteed paradise.

Imaam al-Bukhari said: "Both al-Hasan and Humaid Ibn Hilaal stated: 'The Prophet's Sahabah used to raise their hands [in Salaat], all of them...' "

— [Sahih al- Bukhari]

Ibn al-Qayyim said: "Pay heed to the Prophet's manner in doing his prayer; raising his hands when doing Rukoo' and when rising from it. After his death, his Sahabah followed his example earnestly to the extent that Abdullah Ibn Umar even used to throw pebbles at those who did not raise their hands in prayer. These narrations report the Prophet's practise as if it was done before one's eyes."

Ibn al-Arabi al-Maliki recounts an event involving Shaykh Aboo Bakr Al-Fihri in Muharras Ibn ash-Shawwa' at ath-Thagr. Aboo Bakr, a well-respected Shaykh dedicated to closely emulating the Prophet's Sunnah, particularly known for raising his hands during prayer (Raf'Yadain). One time he visited Thagr, where Ibn al-Arabi lectured. Upon the Shaykh's entrance to the Masjid, he sat in the first row for prayers and Ibn al-Arabi stood at the back, enjoying a sea breeze from a window. Among those present were Aboo Thamnah, the head of the sea crew, his assistant, and some crew members, all awaiting the Imaam to begin the prayer. They saw Shaykh Aboo Bakr lifting his hands during the Rukoo' and upon rising, Aboo Thamnah commanded his crew to kill the Shaykh for this and dispose of his body at sea without drawing attention. Hearing this, Ibn al-Arabi intervened, his heart racing with fear, and explained to them that the Shaykh was, in truth, the distinguished Faqih of their era, at-Turtushi.

They asked him: “Why does he raise his hands then?” Ibn al-Arabi replied: “This is the Prophet’s Sunnah and Imaam Malik’s Madhab as is narrated by the scholars of Madinah.” He managed to calm the crew down until the Shaykh completed his prayers, after which they both returned to their quarters at the Muharris. The Shaykh noticed Ibn al-Arabi’s anger and inquired him about it. So he told him the whole thing. He, then, laughed and said: ‘Indeed, I wish to be killed (martyred) following the Sunnah.’ Ibn al-Arabi warned him of the dangers of doing so in that particular town, but the Shaykh brushed off the concern and suggested they move on to more productive discussions!

al-Marwazi said: “All the scholars (except for those in al-Kufah) in all Muslim countries unanimously agreed upon the legality of raising one’s hands [in prayer].”

Abdul Malik Ibn Sulaiman said Sa’eed Ibn Jubair said about raising one’s hands in prayer: “It is an act with which you beautifies your prayer.”

- **To put the right hand over the left palm on your chest**

Placing the hands over the chest in the prayer is Sunnah, your hands should be placed anywhere between the chest and belly button (but not below the belly button). You place the right hand over the left, you can place it either on the palm, the wrist, the forearm, or just above the elbow.

Hadith: The Prophet صلى الله عليه وسلم said, put the right hand on the top of your left hand on your chest.

Note: When you rise from bowing after you make Raf’Yadain, you place your hands by your sides, not on your chest, as the Hadith which says to place it back on the chest is weak, even though some scholars consider it authentic.

- **To look at the place of prostration**

- **To make the first Rak’ah in the obligatory prayer longer than the second one, the Prophet صلى الله عليه وسلم used to do this**

- **To hold your knees when you bow, you open and widen your fingers, as if you're holding a pillar**

Narrated Wa’il bin Hujr: Whenever the Prophet صلى الله عليه وسلم bowed, he would spread out his fingers and when he prostrated he would bring his fingers together.

— [al-Haakim]

- **al-Iftiraash (Tashahhud al-Awwal) – When you sit for Tashahhud al-Awwal, you should sit on your left foot and keep your right foot upwards with your toes down**

You sit on the bottom of the left foot and keep the right foot up with the toes touching the ground, upright. This is done for the sitting of Tashahhud al- Awwal (i.e., the second unit of Dhur, 'Asr, Maghrib and 'Isha).

- **At-Tawwaruk (for Tashahhud al-Akheer) — This sitting position is only for the last sitting, you put your right foot on the top of its toes and the other foot you sit on it**

Your right foot is positioned the same as during Iftiraash, the only difference is the left foot goes all the way under the right foot and you sit on the left of your bottom. You do this on the last sitting of the Tashahhud (this includes Fajr, Dhur, 'Asr, Maghrib, and 'Isha).

It is Sunnah to recite the Tashahhud quietly, after every two Rak'aat (Tashahhud al-Awwal) and the last Rak'ah of your prayer (Tashahhud al-Akheer).

Narrated by Ibn Umar: When Allah's Messenger sat for al-Tashahhud, he placed his left hand on his left knee, and his right hand on his right knee, folded its fingers and pointed with his right finger.

— [Muslim]

- **Put your right hand on the right thigh and your left hand on the left thigh, and move your right index finger whilst sitting for the first Tashahhud and likewise the last Tashahhud, until you make Tasleem**

Keep the thumb clung to the bottom of the forefinger whilst keeping the other three fingers closed, then lift the index finger up and down until you make Tasleem.

Narrated Aboo Humaid as-Sa'idi: "I saw Allah's Messenger when he uttered the Takbeer...when he sat up at the end of two Rak'aat , he sat on his left foot and put erect the right one; and when he sat up after the last Rak'ah he put forward the left foot, put erect the other one and sat on his buttock."

— [al- Bukhari]

- **When one prostrates, put the soles/heels of the feet together**

- **When a person goes to prostration he should put his knees down first, it's a disputed matter but this is what seems to be the most correct of the matter, and when rising up for the next unit of prayer use your knuckles for support**

Narrated by Aboo Hurayrah, Allah's Messenger said: "When one of you prostrates, he should not kneel in the manner of a camel, but he should put down his hands before his knees."

— [Reported by ath-Thalaatha]

- **Your fingers should be together during prostration and apart whilst bowing**

SUPPLICATION AFTER PRAYER

The Prophet's grace صلى الله عليه وسلم was unparalleled and merely from his demeanour, it is clear that he is an epitome of excellence and a paragon of virtue. His life's work is beautifully encapsulated in his coming as a mercy, not just to a select few, but to all of mankind. Ponder over this - a universal mercy!

His greatness was not only evident in his words but equally in his deeds. He served as a beacon that guided people back towards pure Islamic monotheism. Introducing this religion to us with exceptional finesse and humbleness. His teachings were not confined merely to his close companions but aimed to permeate the hearts and minds of an entire nation, transcending the boundaries of his era, guiding generations until the final day.

Take, for instance, his nurturing and insightful interaction with Mu'aadh ibn Jabal. This anecdote paints him not merely as a Prophet but also as a mentor and a torchbearer.

Mu'aadh ibn Jabal رضي ٱللَّه عنه reported:

عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ وَقَالَ يَا مُعَاذُ وَاللَّهِ إِنِّي لَأُحِبُّكَ وَاللَّهِ إِنِّي لَأُحِبُّكَ أُوصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

The Messenger of Allah صلى الله عليه وسل took me by the hand and he said, "O Mu'aadh, I swear by Allah that I love you. I swear by Allah that I love you. O Mu'aadh, I advise you not to forget supplicating at the end of every prayer, saying: 'O Allah, help me to remember You, to give thanks to You, and to worship You in the best manner.' "

— [Sunan Abi Dawood]

Indeed, the essence of this religion is love, compassion, humility, and guidance towards living a virtuous and meaningful life. Just as the Prophet expressed his love for Mu'aadh and provided him with sincere advice, we are encouraged to display the same care and respect for others. This, in turn, is not just a means to individual excellence but to the overall well-being of a community. Twice the Prophet made a confession of love - a testament of his deep-set affection for Mu'aadh. But the learning did not just stop at a proclamation of love. The Prophet further imparted advice to Mu'aadh, urging him to not forsake one important act at the end of every prayer: He should call upon Allah to aid him in remembering and worshipping Him, as well as thanking Him in the most virtuous way possible.

The journey towards paradise is one that's filled with benevolence, understanding, and concern for the welfare of your brethren. In essence, this religion is a religion of loving your brothers alongside advising, teaching and commanding the good and forbidding the evil.

PLACES WHEREIN YOU CAN MAKE DUAH IN THE PRAYER

- **Duah al-Istiftah – The commencing duah, only to be done in the first unit**

- **When the Prophet صلى اللّٰه عليه وسلم used to recite the Quran during the prayer, if he reached a verse regarding the punishment of Allah, he would seek refuge in Allah from it and ask Allah to save him from it. If he reached a verse speaking about paradise and Allah's mercy then he would ask Allah to make him from amongst its dwellers and glorify Allah etc., — that's during the recitation of a portion of the Quran (after al-Faatiha).**

Narrated Hudhayfah: I prayed with the Prophet صلى اللّٰه عليه وسلم and (noticed that) whenever he came to a verse which spoke of mercy, he stopped and made supplication, and whenever he came to a verse which spoke of punishment, he stopped and sought refuge in Allah against it."

— [Reported by al-Khamsa]

The Prophet صلى اللّٰه عليه وسلم said: "It will be said to the reciter of the Quran (on the Judgement Day), recite and ascend; recite slowly and rhythmically as you used to do so in the previous world; your pace will be the last ayah you recite."

— [Aboo Dawood]

- **Rukoo' – The Prophet صلى اللّٰه عليه وسلم said to magnify Allah during Rukoo'**

It is prohibited to recite Quran during Sujood and Rukoo'. The Prophet صلى اللّٰه عليه وسلم said in a Hadith, I have been forbidden from reciting the Quran during bowing and prostrating, during Rukoo' extol your magnificent Lord, and while prostrating make Duah because that's a time your Duah is answered.

- **When you raise yourself from Rukoo'**

A man stood behind the Prophet of Allah صلى اللّٰه عليه وسلم and said: "Allah-Hu-Akbaru kabira wal- hamdu Lillahi kathira, wa subhan-Allahi bukratan was asila (Allah is Most Great and much praise be to Allah and glorified be Allah at the beginning and end of the day)." The Prophet of Allah صلى اللّٰه عليه وسلم said: "Who spoke these words?" A man said: "I did, O Prophet of Allah." He said: "Twelve angels rushed (to take them up)."

اللَّهُ أَكْبَرُ كَبِيراً، وَالْحَمْدُ لِلَّهِ كَثيراً، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً .

Allah is the Greatest, Most Great. Praise is to Allah, abundantly. Glory is to Allah, at the break of day and at its end.

In another narration, the Messenger of Allah صلى الله عليه وسلم said: "Who is the one who said such and such?" So a man among the people said: "Me, O Messenger of Allah صلى الله عليه وسلم." He said: "I was amazed at it. The gates of Heaven opened up for it." Ibn Umar said: "I have not abandoned them since I heard [them] from the Messenger of Allah."

In other words, when you say this, the gates of Heaven will open for you — that means Allah will answer your supplication.

- **Sujood. The Prophet صلى الله عليه وسلم said to increase your supplication during the prostration, for sure your duah will be accepted**

- **The sitting between the two prostrations**

اللَّهُمَّ أَعِنِّيْ عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

That's a supplication, the Prophet صلى الله عليه وسلم used to say: **"O Allah help me to glorify you, remember you and show gratitude towards you."**

اللّهُمَّ اغْفِرْ لي ، وَارْحَمْني ، وَاهْدِني ، وَاجْبُرْني ، وَعافِني وَارْزُقْني وَارْفَعْني

During the sitting of the two prostrations, the Prophet صلى الله عليه وسلم would say: **O Allah forgive me, have mercy on me, guide me, support me, protect me, provide for me, and elevate me.**

In another Hadith, the Prophet صلى الله عليه وسلم used to say between the two prostrations, "O Allah forgive me". Narrated by Ibn Abbas, the Prophet used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, grant me health and well-being, and provide sustenance for me."

— [al-Arba'a]

- **The sitting during Tashahhud, before Tasleem**

One time the Prophet صلى الله عليه وسلم entered his Masjid. A man was offering prayer, he was making Duah before he was about to end the Salaah (before Tasleem) — this shows the permissibility of making Duah at that time as much as you can, for whatever you need and want. In his Duah he said: "O Allah, verily I ask you, O Allah, the One, the only One, the Eternal, begot not nor is He begotten, there is none comparable unto Him or co-equal unto Him"...then at the end, he said: "O Allah forgive all my sins, certainly You are oft-forgiving and most merciful." The Prophet صلى الله عليه وسلم said about him: "Indeed he has been forgiven!"

The Prophet صلى الله عليه وسلم said: "Ask/invoke Allah for whatever you want!"

Narrated by Aboo Bakr as-Siddique, he said to Allah's Messenger: "Teach me a supplication to use in my prayer." He said, "Say: O Allah, I have greatly wronged myself, and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, You are the forgiving and the merciful one."

— [Agreed Upon]

Narrated by Sa'd bin Abi Waqqas: Allah's Messenger used to seek Allah's protection by invoking this duplication (Duah) at the end of every Salaah (prayer): 'O Allah, I seek refuge in You from stinginess, I seek refuge in You from cowardice, I seek refuge in You from old age (and senility), I seek refuge in You from the temptation of the world and i seek refuge in You from the punishment in the grace.' "

— [al- Bukhari]

Your Lord said: "Invoke Me and I will answer you!"

SUPPLICATION THE MESSENGER OF ALLAH MADE IN PROSTRATION

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَنْبَأَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَكَعَ فَقَالَ فِي رُكُوعِهِ " سُبْحَانَ رَبِّيَ الْعَظِيمِ " . وَفِي سُجُودِهِ " سُبْحَانَ رَبِّيَ الأَعْلَى " .

Hudaydah ibn al-Yaman رضي ٱللَّٰه عنه said, I prayed with the Messenger of Allah صلى الله عليه وسلم, and he bowed and said when bowing: “I free my Lord (Allah) The Exalted from all imperfection”. And in his prostration, he said: “I free my Lord (Allah) The Most High far above from all imperfection.”

— [Sunan al- Nasaa’i]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، أَنَّ عَائِشَةَ، نَبَّأَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ " سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ " .

A’ishah رضي الله عنها said, the Messenger of Allah صلى الله عليه وسلم would say in his prostration and bowing: “You are free and far above from all imperfection and association and anything that does not befit your worship, and sanctified, pure, and far above You Are from all imperfection, and You are The Lord of all of the Angels including Ar-Ruh (Jibreel).”

— [Sahih Muslim]

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي " .

A’ishah رضي الله عنها said, the Prophet would say in his bowing and prostration: “I free You far above from all imperfection by Your praise O Allah, O our Lord, O Allah conceal my sins and overlook them and do not punish me.”

— [Sahih al- Bukhari]

أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ، قَالَ أَنْبَأَنَا أَبُو حَيْوَةَ، قَالَ حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم كَانَ يَقُولُ فِي سُجُودِهِ " اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ " .

Muhammad ibn Maslmah رضي ٱللَّٰه عنه said that when the Messenger صلى الله عليه وسلم got up to offer voluntary prayers at night, he would say when prostrating: “O Allah, to You I have prostrated and in You I have believed and to You I have submitted. O Allah, You are my Lord. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allah the best of Creators.”

— [Sunan al- Nasaa'i]

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ فِي سُجُودِهِ " اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وَجِلَّهُ وَأَوَّلَهُ وَآخِرَهُ وَعَلاَنِيَتَهُ وَسِرَّهُ " .

Aboo Hurayrah رضي ٱللَّٰه عنه said that the Messenger صلى الله عليه وسلم would say in his prostration: “O Allah conceal all of my sins and overlook them and do not punish me, the small of them and the great of them, the first of them and the last of them, the apparent of them and those that are hidden.”

— [Sahih Muslim]

أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ، قَالَ حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ الْكِنْدِيِّ، أَنَّهُ سَمِعَ عَاصِمَ بْنَ حُمَيْدٍ، يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ، يَقُولُ قُمْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَبَدَأَ فَاسْتَاكَ وَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى فَبَدَأَ فَاسْتَفْتَحَ مِنَ الْبَقَرَةِ لاَ يَمُرُّ بِآيَةِ رَحْمَةٍ إِلاَّ وَقَفَ وَسَأَلَ وَلاَ يَمُرُّ بِآيَةِ عَذَابٍ إِلاَّ وَقَفَ يَتَعَوَّذُ ثُمَّ رَكَعَ فَمَكَثَ رَاكِعًا بِقَدْرِ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ " سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ " . ثُمَّ سَجَدَ بِقَدْرِ رُكُوعِهِ يَقُولُ فِي سُجُودِهِ " سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ " . ثُمَّ قَرَأَ آلَ عِمْرَانَ ثُمَّ سُورَةً ثُمَّ سُورَةً فَعَلَ مِثْلَ ذَلِكَ .

Awf bin Malik al-Ashjai said: "I prayed Qiyam with the Prophet صلى الله عليه وسلم. He started by using the Siwak and performing Wudoo’, then he stood and prayed. He started reciting al-Baqarah and he did not come to any verse that spoke of mercy but he paused and asked for mercy, and he did not come to any verse that spoke of punishment but he paused (and sought refuge with Allah from that). Then he bowed and he stayed bowing for as long as he had stood, and he said while bowing: 'Glory be to the One Who has all power, sovereignty, magnificence and might.' Then he prostrated for as long as he had bowed, saying while prostrating: 'Glory be to the One Who has all power, sovereignty, magnificence and might.' Then he recited al- Imran, then another Surah and another, doing that each time."

— [Sunan a- Nasaa’i]

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ قُلْتُ لِعَطَاءٍ كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ قَالَ أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتِ افْتَقَدْتُ النَّبِيَّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَحَسَّسْتُ ثُمَّ رَجَعْتُ فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ " سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ " . فَقُلْتُ بِأَبِي أَنْتَ وَأُمِّي إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ .

A’ishah رضي اللّٰه عنها said: I missed the Prophet صلى الله عليه وسلم presence one night, so I thought he might of gone to one of his other wives, so I went and searched for him then I came back and found him in the state of bowing or prostration saying: “I free You far above from all imperfection and I praise you, there is no Deity that has the right to be worshipped except You, alone.”

— [Sahih Muslim]

أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي " . يَتَأَوَّلُ الْقُرْآنَ .

A'ishah رضي الله عنها said, the Messenger of Allah صلى الله عليه وسلم used to say when bowing and prostrating: "Glory be to You O Allah, Our Lord, and praise. O Allah, forgive me," following the command of the Quran.

— [Sunan al- Nasaa'i]

أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، قَالَ قَالَتْ عَائِشَةُ رضى الله عنها فَقَدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ مَضْجَعِهِ فَجَعَلْتُ أَلْتَمِسُهُ وَظَنَنْتُ أَنَّهُ أَتَى بَعْضَ جَوَارِيهِ فَوَقَعَتْ يَدِي عَلَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ " اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ " .

A'ishah رضي الله عنها said, I noticed that the Messenger of Allah صلى الله عليه وسلم was missing from bed, so I started to look for him, and I thought that he had gone to one of his concubines. Then my hand fell on him when he was prostrating and saying: "O Allah, forgive me for what (sin) I have concealed and what I have done openly)."

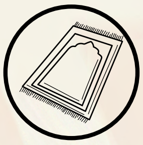
— [Sunan a-Nasaa'i]

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ صلى الله عليه وسلم مِنَ اللَّيْلِ فَأَتَى حَاجَتَهُ ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ ثُمَّ قَامَ فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ وَلَمْ يُكْثِرْ وَقَدْ أَبْلَغَ ثُمَّ قَامَ فَصَلَّى فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَنْتَبِهُ لَهُ فَتَوَضَّأْتُ فَقَامَ فَصَلَّى فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ بِيَدِي فَأَدَارَنِي عَنْ يَمِينِهِ فَتَتَامَّتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ فَأَتَاهُ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ وَكَانَ فِي دُعَائِهِ " اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَعَظِّمْ لِي نُورًا " . قَالَ كُرَيْبٌ وَسَبْعًا فِي التَّابُوتِ فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ فَذَكَرَ عَصَبِي وَلَحْمِي وَدَمِي وَشَعَرِي وَبَشَرِي وَذَكَرَ خَصْلَتَيْنِ .

Abdullah ibn Abbas رضي ٱللَّٰه عنه said, ...He صلى الله عليه وسلم left for prayer and whilst he was praying he began saying in his prayer or prostration: "O Allah place in my heart light and in my eyesight light and in my hearing light and on my right light and on my left light and above me light and underneath me light and in front of me light and behind me light and greaten for me my light."

— [Sahih Muslim]

PLACES WHEREIN YOU CAN MAKE DUAH IN THE PRAYER



Duah al-Istiftah

During the recitation of a portion of the Quran. When the Prophet صلى اللّٰه عليه وسلم encountered Quranic verses about Allah's punishment, he'd pray for protection, and upon verses about paradise and mercy, he'd pray for inclusion among its inhabitants, and praise Allah

Rukoo’ — The Prophet صلى اللّٰه عليه وسلم said to magnify Allah during Rukoo’

When you raise yourself from Rukoo’

Sujood– The Prophet صلى اللّٰه عليه وسلم said to increase your supplication during the prostration, for sure your Duah will be accepted

The sitting between the two prostrations

The sitting during Tashahhud, before Tasleem

HOW TO MAKE TASLEEM

Tasleem is a requirement in the prayer, if not done one’s prayer is invalid. Some scholars held that making Tasleem on one side is sufficient (to exit out of the prayer) but it is proper and more correct the adhere to the Sunnah and make two and complete the prayer.

The Prophet صلى اللّٰه عليه وسلم said: “The key to the prayer is purification, it is entered by Takbeer (a Rukn) and exited by Tasleem (a Rukn)”

— [Aboo Dawood & al- Tirmidhi]

Tasleem can be made in various ways, but it is a Rukn (pillar) of the prayer so it must be done.

The individual should turn his head to the right until his right cheek can be seen from the back and likewise, he should do the same with his left.

And when turning your head towards your shoulder, you say: “As-salaamu ‘alaykum wa-rahmatu llaah (السلام عليكم ورحمة اللّٰه)”, this is done when you turn your head towards the right and the left — this is what the Jumhoor agree upon.

The Fardh is only one Tasleem, the Prophet صلى اللّٰه عليه وسلم did it once and he did it twice, and he said:

- “As-salaamu‘alaykum (السلام عليكم)” and
- he said: “As-asalaamu ‘alaykum wa-rahmatullaah (السلام عليكم ورحمة اللّٰه)” and
- he even said : “As-salaamu ‘alaykum wa-rahmatu llaahi wa-barakaatuhu (السلام عليكم ورحمة اللّٰه وبركاته)”,

Any from the above three is okay.

Narrated Wa’il bin Hujr: I prayed with the Prophet صلى اللّٰه عليه وسلم and he would give the Tasleem (salutation) to his right side (saying): “Peace be upon you and the mercy and blessing of Allah”; and to his left side (saying): “Peace be upon you and mercy and the blessings of Allah.”

— [Aboo Dawood]

Saying Other Than al- Tasleem:

Some people when they turn their head, rather than saying the Tasleem on both sides they say: “As’alukal Fawza Bil Jannah” to the right, and “As’alukan Najaata Minan Naar” to the left. There is no foundation to this whatsoever. This is not only a Bid’ah, but it is Haram. It was never practised by the Prophet, his companions nor the righteous that followed them.

How to Exit the Prayer When It Becomes Invalidated (e.g., by Committing a Nullifier Like Passing Wind Etc.,):

If you are offering prayer, and you remember for example you don't have Wudoo’ or you are offering prayer and you break your Wudoo’, in this case, you leave the prayer right away because your prayer is invalidated as you have committed a nullifier. This prayer is not considered.

However, if you’re offering prayer and there is an emergency reason, for example, the mother sees the child doing something dangerous, or in danger etc.,) and you have not committed a nullifier of prayer but you want to stop the prayer, it is better to make Tasleem to the right in whatever position you are in and stop. In this case, you get a reward for whatever of the prayer you offered, the intention that you had from the beginning. You get the reward for what you did of the recitation, glorification, intention and movement. But the prayer must be repeated if it is a compulsory prayer.

THE SUTRAH

The Sutrah is very important and has numerous Ahadith pertaining to it.

Narrated by Sabra Bin Ma'bad al-Juhani, Allah's Messenger said: "Let one of you who is in Salaah (prayer) put a Sutrah in front of him even if it is an arrow."

— [al-Haakim]

Narrated Aboo Juhaim Bin Al-Haarith: Allah's Messenger said, "If the person who passes in front of another person in prayer knew the magnitude of his sin, it would have been better for him to wait for forty [years] than pass in front of him." (Reporter of the Hadith said he doesn't know what's meant by forty i.e. it can refer to days, months or even years, but another Hadith states that the Hadith refers to years).

— [Sahih al-Bukhari]

- This Hadith emphasizes the point that passing in front of a praying person is Haraam, this is for the one who is crossing, not the one who is offering prayer or already sat down in front.

Some scholars considered the Sutrah as Waajib, this is because the Prophet never offered the prayer without putting something in front of him even when he was in the desert or travelling, he would put something as a Sutrah when offering prayer. The Prophet even put it when he would offer prayer in the desert where there would be no passer-by. Other scholars hold that it's Sunnah Mu'akadah (a confirmed Sunnah). But I believe what is correct is that it is Waajib, that's why it is so highly emphasised and you have been given permission to fight the person to prevent them from crossing in front of you in prayer. It's serious. The Prophet ordered us to take a s Sutrah in prayer and obeying his orders is compulsory as it falls in line with obeying Allah who sent him the revelation. The Ahadith about the Sutrah are authentic thereby clearly stating the obligation of a Sutrah.

Ibn Umar رضي ٱللَّٰه عنه said that the Prophet صلى الله عليه وسلم said: "Never do your prayer but towards a Sutrah and never let anyone pass in front of you [while doing prayer] even if you had to fight with him for Shaytaan accompanies him."

— [Sahih Muslim]

Aboo Sa'eed al-Khudri رضي ٱللَّٰه عنه said, Allah's Messenger said: "When you do your prayer, do it towards a Sutrah and come close to it. And never let anyone pass between you and your Satrah even if you have to fight him for the Devil is with him."

- In another narration, the Prophet said: "For the Devil passes between it [the Sutrah] and him [the praying Muslim]."

— [Aboo Dawood & Others]

Sahl Ibn Abi Hathmah related that the Prophet said: "When you do your prayer towards a Sutrah, come close to it and never give a chance for Shaytaan to render it invalid."

— [Musnad Ahmad]

Qurrah Ibn Iyas narrated once Umar saw him performing prayer between two poles. He took hold of him and directed him towards a Sutrah [one of the poles] and then said: "Do your prayer towards it." Umar intended to teach Qurrah on this occasion to offer prayer towards a Sutrah.

Ibn Mas'ood said: "Four are of the characteristics of the hard-hearted people: to do one's prayer without taking a Sutrah... or to hear the Adhaan and not attend the congregational prayer in the Masjid..."

In an authentic Hadith the Prophet told us three things invalidate a person's prayer (if it passes by):

1. **The (menstruating) woman**
2. **The donkey**
3. **The black dog**

Aboo Dharr asked: "Why the black dog rather than the red one O Prophet of Allah?" The Prophet replied: "The black dog is a Shaytaan."

— [Sahih Muslim]

- This is a deterrent for you to emphasize the importance of putting a Sutrah. The Sutrah protects one's prayer from being invalid and also prevents those who want to pass in front of the worshipper from doing so.

The Salaf were keen to perform their prayers towards a Sutrah for they knew its importance. They urged other Muslims to do the same and condemned those who did the opposite.

Anas said: "I saw the Prophet's Sahabah rushing towards the poles of the Masjid - to perform the two Rak'aat optional prayer between the sunset Adhaan and the Prophet's coming [to lead the prayer]."

— [Sahih al-Bukhari]

Ibn Umar said: "When you intend to perform your prayer, do it towards a Sutrah and come close to it lest Shaytaan passes in front of you."

Naafi' (the freed slave of Ibn Umar) said: "Ibn Umar (who never did his prayer but towards a Sutrah) used to do it towards one of the Masjid's poles. In case they are all occupied [with praying Muslims] he used to ask me to turn my back to him as a Sutrah."

Salamah Ibn al-'Akwa used to heap up stones and perform his prayer towards them.

Wherever the Prophet صلى الله عليه وسلم offered prayer he used to have a special item which was as high as a yard, and he would put it in front of him when offering prayer. If he didn't have something as high as the saddle of a horse, which he used to commonly put, he would put a stick. If he didn't have a stick then he would draw a line. This shows the importance of a Sutrah.

The order of taking a Sutrah is a general and comprehensive one that should not be restricted to certain times, places or shapes (indoor or outdoor). Imaam as-Safarini said: "It is indeed recommended that one does his/ her prayer towards a Sutrah even if there is no chance of someone passing in front of him/ her."

Once the Prophet صلى الله عليه وسلم was offering prayer, and he went forward as if he was trying to grasp or catch something — it was the Shaytaan who came with a torch of fire and wanted to put it in the Prophet's face. The Prophet صلى الله عليه وسلم held him. The companions رضي الله عنهم asked: "What happened O Prophet of Allah, you leaned forward like you were catching something?" The Prophet replied: "Verily it was Shaytaan, he came with a torch of fire to put in my face. If there was a Sutrah he wouldn't have been able to do so, he would be away." Similarly, there are people who cross in front of you during prayer, and the Shaytaan does too, this Hadith is evidence that Shaytaan can come in front of you in the prayer. This is why the Prophet صلى الله عليه وسلم was always determined to put a Sutrah in front of him when offering prayer.

- Those whom you are not able to see (i.e., Shaytaan) may pass in front of you as is clearly stated in the above Hadith.

Narrated by Aboo Dharr al-Ghifaari, Allah's Messenger said: "In case there is not before him (an object) like the back of a saddle, a Muslim's Salaah (prayer) is cut off by (the passing of) a woman."

The Prophet صلى الله عليه وسلم further said in the Hadith: 'The only reason I was reluctant to tie the Shaytaan on the pillar of the Masjid is because of my brother Sulaymaan's Duah." Sulaymaan (peace be upon him) made Duah to Allah, "O Allah grant me Kingdom, not to be allowed to anyone else besides me." And so Allah gave him special control of the Jinn and Shaytaan. That's why the Prophet didn't catch him and tie him to the pillar of the Masjid and have the children poke him.

Hadith, if someone's walking in front of you then stop them, push them, resist them. One Hadith says to fight them, but it doesn't literally mean fight, it is telling you to prevent them from walking past you, to push them away. Another narration says that the person is Shaytaan or Shaytaan is with him if they insist on walking past you during prayer.

Narrated by Aboo Sa'eed al-Khudri, Allah's Messenger said: "If one of you prays towards an object separating him from the people, and someone tries to pass (between him and the object) in front of him, let him turn him away. But if he refuses he should fight him, for he is a Devil."

— [Agreed Upon]

- In another narration: "...for there is a Satan with him."

- Fight here does not mean physical fighting, but one should first try to indicate or gesture to him not to cross in front of him, and if he refuses then stop him from passing with force.
- This is for both the Imaam and the Munfarid (the one praying on his own).

Narrated by A'ishah: Allah's Messenger was asked in the expedition of Tabuk about the Sutrah of the person who is offering the prayer; he said, "It is (something) like the back of a saddle."

— [Muslim]

- Indicates to us the preferred height of a Sutrah, approximately one foot if available.

Narrated Sabra bin Ma'bad al-Juhani: Allah's Messenger said, "Let one of you who is in Salaah (prayer) put a Sutrah in front of him even if it is an arrow."

— [al-Haakim]

Narrated by Aboo Hurayrah, Allah's Messenger said: "When one of you prays, he should put something in front of him, and if he cannot find something he should set up a stick; but if he has no stick with him he should draw a line; then what passes in front of him will not harm him."

— [Ahmad & Ibn Maajah]

- The furthest one should put their Sutrah is three cubits.

PLACING OF THE SUTRAH

In Salaah, the use of a Sutrah serves as a barrier placed in front of an individual to prevent any distractions and to stop others from crossing in front of them whilst they're performing the prayer.

There are several reasons why the Sutrah holds this essential position. Firstly, it is a practise that follows the Sunnah, the traditions of the Prophet Muhammad صلى الله عليه وسلم, as the Prophet used a Sutrah while praying. By also using a Sutrah, a Muslim is expressing adherence to the Sunnah (the Prophet's practises), which is emphasised and rewarded in Islam.

The Sutrah plays a vital role in preventing potential interruptions. Walking in front of someone while they are praying is considered disrespectful. Therefore, a Sutrah acts as a signal to others that a person is engaged in prayer, encouraging them to be mindful and respectful.

The Sutrah should be around two yards in front of you, a slight distance above your area of prostration.

If anyone walks in front of the Sutrah that's not a problem, because after the Sutrah it is not your problem, not your prayer place – so anyone can walk or go. If anyone tries walking between you and the Sutrah then you should push them away from doing that.

Allah's Messenger صلى الله عليه وسلم said: "When one of you placed something like the post (handle) of the camel saddle in front of him, then let him perform Salaah and not concern himself with who passes beyond that."

The Sutrah is protection. The Prophet صلى الله عليه وسلم would not allow anything to pass between him and his Sutrah. Once he was offering prayer and a sheep came running, so he raced it until he managed to press his belly against the wall (and it passed behind him).

The Prophet صلى الله عليه وسلم used to stand near the Sutrah so that there was (a distance of) 3 cubits between him and the wall.

— [Bukhari & Ahmad]

Between the place of the Prophet's prostration and the wall, there was enough space for a sheep to pass.

— [Bukhari & Muslim]

Ibn Abbas said: "A staff was rooted before the Prophet while being on Arfah and he performed his prayer towards it. A donkey passed behind it.'

— [Musnad Ahmad]

Although some scholars gave specific recommended places for placing the Sutrah (e.g., in front of you but more towards the right, left etc.,) there is no evidence to support it. All are permissible but according to the authentic narrations of the Prophet it was placed directly in front of him.

The Height of the Sutrah:

The Prophet صلى اللّٰه عليه وسلم said: “Do not pay attention to whoever passes in front of you while you are doing your prayer so long as you have put a Sutrah the height of which is as that of saddle.”

— [Muslim]

The height of the Sutrah should not be less than that of a saddle if one can afford it.

Narrated by A’ishah: Allah’s Messenger was asked in the expedition of Tabuk about the Sutrah of the person who is offering the prayer; he said, “It is (something) like the back of a saddle.”

— [Muslim]

The Prophet صلى اللّٰه عليه وسلم said: “When you intend to perform the prayer, nothing will suffice you as a Sutrah but that the height of which is as that of a saddle. Less than that; a donkey, a grown-up woman and a black dog render your prayer invalid if they pass in front of you.”

— [Muslim]

- If less than the height of a saddle was permissible, the Prophet would have mentioned it because the Prophet’s speech never deferred any piece of information needed from its proper time
- The height of a saddle is nearly one cubit
- The cubit equals the distance between the elbow down to the middle fingertip (approximately 46cm)
- The Muhaddithoon (scholars of Hadith) established that the narration the states drawing a line in the ground suffices as a Sutrah is weak

It has been authentically narrated that the Prophet performed prayer placing in front of him a thin staff or a spear as a Sutrah. This proves that the height of the Sutrah is more important than its width. It is the height that is considered not the width. The Prophet ordered his companions to take a Sutrah in prayer even if it were an arrow.

The Ma’mum Does Not Have to Take a Sutrah:

In the case of congregational prayer, the Imaam’s Sutrah suffices for everyone else behind him as it falls under his responsibility. Congregational prayer is considered one prayer, it does not equal the number of those praying, and that’s why the Imaam’s Sutrah suffices. Therefore, walking between the rows is not prohibited as can be seen in many authentic narrations.

Ibn Abbas said: al-Fadl and I once came to A’rafah riding a she-donkey. The Prophet was performing his congregational prayer. We dismounted the she-donkey, walked between the rows and joined the other Muslims in their prayer. The she-donkey passed in front of the first row. The Prophet said nothing to us.

— [Sahih Muslim]

- It was from the mission of Prophethood that when something wrong would occur in front of the Prophet, He would not remain silent regarding it. In addition, it is from the miracles of the Prophet that he was able to see behind him, so he was aware.

The Prophet said to his companions: “Do you see my Qiblah here, by Allah! Nothing that you do in Rukoo’ or Sujood that I can not see; indeed I can see you from my back.”

— [Sahih al-Bukhari]

- Since the responsibility of taking a Sutrah falls on the Imaam, regardless of who or what passes in front of the Ma’mum (the one offering prayer in congregation, behind the Imaam), his prayer is valid. There is an ‘Ijmaa on this. As for the Imaam who does not take a Sutrah, the sin is his and the Ma’mum are not considered sinful nor are they required to take an individual Sutrah each as it is contradictory to the Sunnah.

As for the Masbuq who joins the Imaam late and must come up with the missed unit of prayer after the Imaam makes Tasleem, this individual is permitted to move to reach a Sutrah if it is close. However, if it is far, they should remain in their place and do their utmost best not to let anyone pass in front of them, as the one who walks in front of the praying person he has incurred a sin on himself.

THE SIN OF PASSING IN FRONT OF A PRAYING PERSON

Ibn Umar narrated that the Prophet صلى الله عليه وسلم said: “Never perform prayer but towards a Sutrah. And never let anyone pass in front of you; if he insists on passing, fight him for the Qareen [i.e. Shaytaan] is accompanying him.”

Aboo Sa’eed al-Khudri narrated the Prophet said: “Whenever one performs prayer, one should do so towards a Sutrah and should come close to it and let no one pass between him and the Sutrah. Whoever wants to pass; fight him for he is Shaytaan.”

Aboo Saalih said: “I once saw Aboo Sa‘eed al-Khudri performing prayer towards a Sutrah lest people pass in front of him and this was on Friday. A young man from Bani Mu‘ait wanted to pass between him and his Sutrah but Aboo Sa’eed pushed him back. The young man could find no alternative but to pass in front of Aboo Sa’eed. And again, Aboo Sa‘eed pushed him back by the chest more strongly than before - getting angry with Aboo Sa’eed - the young man went to complain to Marwaan. Aboo Sa’eed followed him to Marwaan. The latter inquired: ‘What is the matter between you and your nephew Aboo Sa‘eed?’ He said: ‘I heard the Prophet صلى الله عليه وسلم say: (and he mentioned the Hadith about the Sutrah).’ ”

— [Sahih al-Bukhari]

We have been commanded to impede anyone attempting to walk directly in front of us during prayer. This is so important, there is permission to physically prevent them if necessary i.e., push them. Initially, the push should be gentle, escalating only if the individual continues and persists on passing by. The Fuqahaa noted that escalating to a more forceful push is allowed and, if this unintentionally leads to the passerby’s death, similar to self-defense in life-threatening situations, this kind of fighting is permissible and no compensation is to be paid. However, any physical interaction must begin gently and increase in intensity only as needed to convey that their passing will not be permitted. Qadi I’yaad further explained: “They [i.e., the Ulaamah] agreed that the Prophet’s Hadith does not entail fighting the passerby with a weapon nor with anything that causes his death. If one pushes him and this push causes his death (by accident), no punishment is to be executed - as unanimously agreed amongst scholars.” It is not permissible for the praying person to walk towards the passerby to push him and prevent them from walking in front of him, it should be done from his place of prayer as walking in the prayer is a more serious matter than someone who is in a far distance passing in front of you whilst engaged in prayer. You can push the passerby as far as your hand can reach and this is why the praying person should pray close to his Sutrah. If someone passes by, the one engaged in prayer should not force the passerby to go back as this is considered as a second passing.

The Prophet stated the gravity of the sin one would incur upon oneself if he/she passes before the hands of a praying Muslim. He said: “Had the passerby in front of the praying Muslim knew the gravity of his sin, he would prefer to stand for forty [days, months or years] than to pass before him.” Abun Nadr (one of the Hadith’s narrators) said: “I don’t know whether the Prophet said: forty days, months or years.”

— [Sahih al-Bukhari]

The general rule is if someone passes in front of the praying person. It diminishes their reward for prayer, except in the case of three. If a woman, black dog or donkey passes in front of the praying person, the person's prayer is invalidated unless they put a Sutrah in place. This is for a wisdom which Allah - the All Knowing and All Wise - knows.

Abdullah Ibn Mas'ood said: "Do your best not to let anyone pass in front of you while doing prayer for the passer-by diminishes the praying person's reward."

It is also narrated that "he [i.e., Abdullah] used to take hold of the one passing in front of him and then push him away and [after prayer] say to him: 'A praying person loses half of his reward for prayer when one passes in front of him.'"

— [al-Musannaf ibn Abi Shaybah]

Umar said: "Had the praying person known how much he loses of reward when one passes in front of him, he would never perform prayer but towards a Sutrah."

MOVING IN THE PRAYER

Generally, moving a lot in the prayer is detested and deprives the person of getting the full reward of prayer. Although little movement does not invalidate the prayer, excessive movement in the prayer can lead the prayer to become invalidated. As for scholars that limit movement to a maximum of three times, this is baseless and has no foundation. What is required from the worshipper is to limit his movements (to what is a necessity) and focus on the prayer.

On one occasion the Prophet addressed his companions saying: “Why do you raise your hands in prayer as restless horses do with their tails?! Keep calm in your prayer.”

— [Sahih Muslim]

Moving in the prayer is not prohibited so long as it is not:

- Excessive
- Only slight movement and not unnecessary
- The person is not distracted
- He is still facing the prayer direction (as much as possible).

When the Prophet صلى الله عليه وسلم used to offer prayer, and when someone would give him Salaam he would reply by gesturing (i.e., he would shake his head or face his hand towards the person to respond). Narrated by Ibn Umar, I asked Bilaal, “How did you observe the Prophet replying to their (the companions رضي الله عنهم) salutation while he was engaged in prayer?” He (Bilaal) said, “He used to do this way,” and he (Bilaal) demonstrated by spreading his palm.

— [Aboo Dawood & al-Tirmidhi]

We see this in the Hadith where Allah's Messenger صلى الله عليه وسلم ordered the killing of the two black things in Salaah; the snake and the scorpion. This shows that the prayer does not become invalid by doing so, as these are harmful and necessary to do. Also, when the Prophet صلى الله عليه وسلم would offer prayer sometimes, he would go forward and open the door, return back and continue with his prayer (whilst facing the prayer direction).

The Prophet صلى الله عليه وسلم told us that the worst prayer is that of the person who offers it whilst stealing from it (i.e., doesn’t complete its prostration, bowing, recitation, etc.), that’s the worst.

Narrated by Aboo Qataada, Allah’s Messenger was (one time) offering prayer while he was carrying Umaama (the daughter of Zaynab), when he prostrated he put her down and when he stood up he lifted her up.

— [Agreed Upon]

Narrated by Aboo Hurayrah, Allah’s Messenger said: “Kill the two black ones during Salaah (prayer), the snake and the scorpion.”

— [Reported by al-Arba’a]

TALKING DURING THE PRAYER

Speaking in prayer is completely prohibited, except for the recitation of the Quran and remembrance of Allah which has been prescribed in it.

This was done during the beginning of Islam but was later prohibited.

In the case of the one who spoke without knowledge of its prohibition, the prayer is valid.

The Legitimate and Best Way to Correct the Mistakes of Your Fellow Brothers:

A man with the name of Mu’aawiyah as-Salami was offering prayer one time with the companions رضي الله عنهم behind the Prophet. Someone amongst them sneezed and Mu’aawiyah said: “May Allah have mercy upon you (يرحمك الله).” The companions stared at him and they started hitting their hands on their thighs as a gesture to stop him. Mu’aawiyah stopped.

After the prayer, the Prophet صلى الله عليه وسلم called him over. Mu’aawiyah said: “I swear by Allah he did not insult me or yell at me nor did he hit me!” He said to me: “O Mu'aawiyah, this is a prayer, you say the glorification of Allah, the remembrance of Allah, and the recitation of the Quran only — that's the prayer.”

What an excellent example to follow! How many problems would vanish if we followed the Prophet صلى الله عليه وسلم in his exemplary manner!

Zaid Bin Arqam said: “We used to talk while engaged in Salaah (prayer) during the lifetime of Allah’s Messenger and one would talk with his companion regarding his needs in prayer till (this verse) was revealed:

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ

Allah Almighty said: “Guard strictly the prayers, especially the middle prayer; and stand before Allah with obedience.”

— [Surat al- Baqarah: 238]

Then we were commanded to observe silence (in prayer) and were forbidden to talk.”

— [Agreed Upon]

Mu’aawiyah Bin al- Hakam narrated, Allah’s Messenger صلى الله عليه وسلم said: “Talking is not befitting during Salaah (prayer), for it (prayer) consists only of glorifying Allah, declaring His Greatness and recitation of the Quran.”

— [Muslim]

WHERE TO LOOK DURING THE PRAYER

A Muslim is instructed by the Prophet to direct their gaze down towards the spot of prostration, with the exception of during Tashahhud, where one should focus solely on their right index finger. It is confirmed that the Prophet never shifted his gaze away from his index finger during this time. Moreover, there is no documented proof suggesting that looking at one's feet during Rukoo' is required.

Looking Up at the Sky in Prayer is Prohibited:

Looking up at the sky during the prayer is prohibited and there is an extremely strong warning against those who do it. There is a Duah of the Prophet صلى الله عليه وسلم against the one who does that, that's a curse! It is prohibited.

Aboo Hurayrah reported Allah's Messenger صلى الله عليه وسلم as saying: "Unless those who raise their eyesights towards the sky when reciting Duah in their prayer stop doing such a thing, their eyesight will be taken away from them."

— [Sahih Muslim]

The Prophet said: "What is the matter with those who raise their eyesight towards the sky in their prayer?!" Then he spoke angrily saying: "Unless they stop doing such an act, their eyesight will be taken away from them."

— [Sahih al-Bukhari]

Narrated Jaabir Bin Samura, Allah's Messenger said: "Those people who raise their eyes to Heaven while in Salaah (prayer) should stop (doing so) or else their sight will not return to them)."

— [Muslim]

- (Imaam Nawwawi brought a unanimous consensus of the Muslim scholars on the prohibition of looking up at the sky during prayer.)

Looking Around in Prayer is Detested:

Narrated by A'ishah رضي الله عنها: I asked Allah's Messenger صلى الله عليه وسلم about looking around during the prayer and he said: "It is something which the Devil snatches from a person's prayer."

— [Sahih al-Bukhari]

(In the narration of Anas: “Avoid looking around when you are engaged in prayer, for looking around is destruction. And if you must do it, do so in the voluntary prayers.” (But not to move the face away from facing the Qiblah during any of the prayers whether obligatory or voluntary). Looking around in prayer though detested does not invalidate the prayer, however turning away from the Qiblah does.

Prohibition of Closing the Eyes in Prayer:

Even to close the eyes during prayer, the Prophet صلى الله عليه وسلم said not to close them, however, if someone is really distracted or can’t concentrate in the prayer, then there is no problem doing this for a short period of time until he regains focus. The reason for the prohibition of this is due to the way the people of the book pray, and we are not only ordered not to follow them but also to contradict their ways. It’s also best to look at your place of prostration (to look where you find the most concentration for your prayer is acceptable).

Ibn al-Qayyim said: “Closing one’s eyes in Salaat is not of the Prophet’s Sunnah. It is proved that he used to direct his eyesight towards his index finger when reciting Tashahhud nowhere else.”

The Prophet would keep his blessed eyes open during prayer and did not close them as confirmed by many authentic reports. For instance, the Prophet was known to walk towards his Sutrah to prevent an animal from crossing in front of him, and he pushed away a boy and a girl who attempted to do the same. He acknowledged greetings during prayer with a gesture of his hand. On one occasion, he even encountered Shaytaan during prayer, attempting to divert his focus, and he subdued him. These Ahadith all confirm that the Prophet kept his eyes open during prayer.

Imaam Ahmad, along with other scholars, regarded closing the eyes during prayer as a detested act as it is the way of the Jews.

RULING OF HOLDING A MUSHAAF IN THE PRAYER

Holding the Mushaaf in prayers which are not obligatory (i.e., the Sunnah/supererogatory prayers) is permissible. For example, in Taraweeh, Qiyaam al-Layl etc., and there is no dispute on this matter.

Imaam Ahmad said: There is nothing wrong with leading the people in praying Qiyaam whilst looking at the Mushaaf.

A'ishah رضي الله عنها would be led in the prayer by her slave girl who would hold the Mushaaf and recite from it while leading her.

Dhakwaan, the freed slave of A'ishah رضي الله عنها used to lead her in prayer in Ramadan, reading from the Mushaaf.

As for holding it in the obligatory prayers, it is not recommended. It is best to avoid it, but doing so does not invalidate the prayer. In the case where there is a need for it (i.e., the one who has not memorised al-Faatiha should hasten to memorise it, but for the time being, they are permitted to hold the Mushaaf and recite from it as prayer without al-Faatiha is not valid. There is no mention of holding the Mushaaf or not holding it. Therefore, it is permissible if there is a need for it. Otherwise, it is not recommended, and individuals should hasten to memorise the Faatiha, and the Imaam should hasten to memorise al-Faatiha as well as a portion of the Quran to recite with (for example, al-Mufassal - starts with Soorat al-Qaaf until the end of the Quran) if he has not done so.

As for the Prophet Muhammad صلى الله عليه وسلم himself, he never held the Mushaaf and recited from it in prayer.

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

Allah Almighty said: "And We have indeed made the Quran easy to understand and remember, then is there any that will remember (or receive admonition)?"

— [Surat al-Qamr: 17]

HOLDING A TRANSLATION OF THE QURAN BEHIND THE IMAAM TO COMPREHEND WHAT HE IS SAYING, AND THE OBLIGATION OF LEARNING ARABIC

Q. Is It Allowed to Hold the English Translation of the Quran When Praying?

No! This is not allowed, whether it is an obligatory prayer or a supererogatory prayer. you cannot hold the English translation or any translation of the Quran. The Quran is the book of Allah, in clear plain Arabic.

You can read the translation outside of the prayer to gain understanding (until you learn Arabic) but not during the prayer.

Even to hold the Mushaaf itself some scholars didn't recommend it, because the Quran is supposed to be listened to when being recited.

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ
ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ

Allah Almighty said: "Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide."

— [Surat al- Zumar: 23]

Ibn Taymiyyah رحمه ٱللَّهُ said: The Salaf would admonish their children for making Arabic grammatical mistakes. Due to this, we are ordered, whether it be an obligation or a recommendation, to preserve the Arabic (grammatical) laws, and to correct the tongues that have deviated from the correct speech. By doing so, we preserve the methodology of understanding the Quran and the Sunnah. We also preserve the following of the Arab in their manner of (correct) speech. If people were left with their grammatical mistakes, this would be considered a great deficiency and a despicable mistake. He also mentioned the statement of Imaam al-Shafi'ee رحمه ٱللَّهُ who said: This is because the (language) that Allah chose is Arabic. He revealed His glorious book (The Quran) in this language and He made it the tongue of His final and last Prophet, Muhammed صلى الله عليه وسلم. Therefore, we say: that it is befitting for everyone who has the ability to learn this language to do so, this is because it should be the most desired language to learn. At the same time, it is not forbidden for people to speak with other than the Arabic language.

Ibn Taymiyyah رحمه ٱللَّه said: “The Arabic Language is from the religion, and the knowledge of it is an obligation. For surely the understanding of the Quran and the Sunnah is an obligation, and these two are not understood except with the understanding of the Arabic Language, and whatever obligation is not fulfilled except by certain steps then those steps themselves become obligatory (to fulfil the initial obligation).”

إِنَّآ أَنزَلْنَـٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

Allah Almighty said: “Verily, We have sent it down as an Arabic Quran in order that you may understand.”

— [Surat Yusuf: 2]

DISTRACTION IN THE PRAYER: GET KHINZAB AWAY FROM YOUR PRAYER!

A man (Uthmaan Ibn Abil-'Aas) came to the Prophet صلى الله عليه وسلم and said to him: “Verily the Shaytaan stood between me, my prayer and my recitation.” In other words, the Shaytaan distracted him from the prayer.

The Prophet صلى الله عليه وسلم said: “That's the Devil Khinzab (خنزب), the Prophet counselled him and advised him, “If you feel he came back to you then seek refuge in Allah three times (أعوذ بالله من الشيطان الرجيم) and [dry] spit three times on your left (during the prayer), then he will leave.” Uthmaan followed the instructions of the Prophet and he overcame the Shaytaan by Allah's will, he said, “I did that and Allah dispelled that from me.”

- Note: When you blow three times on your left do not turn your head completely away from the prayer to the left, just turn it a little.

Uthmaan ibn Abi’l-‘Aas (may Allah be pleased with him), according to which he came to the Prophet صلى الله عليه وسلم and said: “O Messenger of Allah, the Shaytaan interferes between me and my prayer and my recitation, and he makes me confused.” The Messenger of Allah صلى الله عليه وسلم said: “That is a Devil called Khinzab. If you feel that, then seek refuge with Allah from him and spit dryly to your left three times.” He said: “I did that and Allah took him away from me.”

— [Muslim]

This does not invalidate nor interrupt one’s prayer, rather it is a form of worship and perfection of one’s prayer, as the slave seeks nearness to Allah by doing so. He notices the Shaytaan and the effect of he has upon him, and acknowledges that there is no might nor power except with Allah, and seeks refuge in Allah from the accursed Shaytaan.

Allah looks at His slave when he offers prayer. If the person looks with his sight or gets distracted/his heart turns away, Allah will order for a partition to be put between Him and His slave!

If someone is distracted in his prayer, that’s from Shaytaan who is causing him to be distracted, in this case, he should dry spit/blow three times on his left, each time saying the Isti’aadha “I seek refuge in Allah from Shaytaan, the accursed one”, this is during the prayer.

The Prophet صلى الله عليه وسلم said, “A person will offer prayer and have nothing of it recorded for him except one-tenth of it, one-ninth of it, one-eight of it, one-seventh of it, one-sixth of it, one-fifth of it, one-quarter of it, one-third of it, or one half of it!”

What does that tell you? Distraction...! It has consequences. But what you do is make Duah and offer supererogatory prayers to compensate for your shortcomings from the obligatory prayers — we need it! None of us take prayer as a whole, we take half or less, but make Duah during it and complete your obligatory prayers with your supererogatory ones.

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ

ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ

Allah Almighty said: “Successful indeed are the believers, those who offer their prayers with all solemnity and full submissivenesss — Khushoo’.”

— [Surat al-Mu‘minoon: 1-2]

When you offer prayer you must put aside anything that distracts you, and come to the prayer with the right state of mind. Avoid any distractions in the prayer, you must concentrate exclusively on Allah and His commands with fear of His punishment and hope of His mercy.

Narrated by A'ishah, the Prophet صلى الله عليه وسلم prayed in a Khamisa (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said: “Take this Khamisa of mine to Aboo Jahm and get me his Inbijaniya (a woollen garment without marks) as it (the Khamisa) has diverted my attention from the prayer.”

Narrated A'ishah, the Prophet صلى الله عليه وسلم said: “I was looking at its (Khamisa's) marks during the prayers and I was afraid that it may put me in trial (by taking away my attention).”

Anything that distracts you during your prayer should be removed before commencing the prayer, and one should avoid praying in a place where they will be distracted.

An example of this is in the Hadith of the Prophet صلى الله عليه وسلم narrated by Muslim: “There is no prayer when the food has been served, nor any prayer for those who hold (urinating or defecating).”

Narrated by Anas, Allah’s Messenger said: “If supper is brought (and the prayer is ready) start with it (the food) before you pray the Maghrib (prayer).”

— [Agreed Upon]

- This is so that one can stand before Allah with full humility without any distractions, this is only if the food has been prepared.

Narrated by A’ishah, I heard Allah’s Messenger say: “No Salaah (prayer) can be (rightly offered) with food brought (before the worshipper) or when he is resisting the urge to relieve himself of the two filths (i.e., urine and faces).”

- This Hadith is referring to lack of concentration, therefore if food has been served he should eat first or if one needs to answer the call of nature urgently he should do so.

Narrated by Anas: A'ishah had a Qiraam with which she had screened one side of her house. The Prophet صلى الله عليه وسلم said: "Take away this Qiraam of yours, for its pictures are still displayed in front of me during my prayer."

— [al- Bukhari]

Narrated by Aboo Hurayrah, the Prophet صلى الله عليه وسلم said: "Yawning is caused by the Devil, so when one of you yawns he must repress it as much as he can."

— [Muslim & al- Tirmidhi]

The Prophet's companions رضي الله عنهم came to Ibn Abbas and asked him: "The Jews claim when they offer prayer there is no meticulous whispering in their hearts." Ibn Abbas replied saying, "Yes — they are right, why are you astonished?! They are right." The companions asked, "How?!" Ibn Abbas said, "What does the Shaytaan want to do with a ruined heart?"

Zakariya (عليه السلام) had a conversation with Shaytaan. He asked him, "How do you deal with the people?"
The Shaytaan replied, "People are of three categories:

1. **One category is like you (Zakariya عليه السلام), we have no control over them at all.**
2. **The second category are those with ruined hearts, we are in control over them.**
3. **The third category consists of those who cause us the most problems. They are those who sin, then they ask for Allah's forgiveness and Allah Almighty forgives them. They are the hardest!"**

Shaytaan said: "I destroy human beings by making them commit sins, but they destroy me by La Ilaha illAllah and making Istighfaar!" See how important Istighfaar is — keep your tongue employed with Istighfaar to destroy your sins and the Shaytaan consecutively!

TAHHIYAT AL- MASJID

Aboo Qatadah related from the Prophet to have said: "When you enter the Masjid, perform two Rak'aat before you sit."

— [al- Bukhari]

In another narration, Aboo Qatadah entered the Masjid and found the Prophet sitting amongst his Sahabah. Aboo Qatadah joined them. Thereupon, the Prophet asked: "Why didn't you perform two Rak'aat?" Aboo Qatadah replied: "I saw you sitting amongst people, so I joined you." He صلى الله عليه وسلم then said: "When any of you enter a Masjid, he/she must not sit until he/she does two Rak'aat."

— [Sahih Muslim]

This indicates that everyone who enters the Masjid is required to pray two rak'ah first, regardless. That's the priority and it is the right of the Masjid upon the worshipper.

Aboo Dharr once entered the Masjid [then sat down]. The Prophet asked him: "Did you perform the two Rak'ah prayer?" Aboo Dharr answered in the negative. Thereupon, the Prophet said: "Stand up and perform them."

— [Ibn Hibban]

Some scholars, myself included, hold the opinion that this is such a big right and an obligation on the individual that even if one enters the Masjid and the Khutbah is occurring, he is required to offer the prayer quickly and sit to listen attentively. This is during the Khutbah, a time when it is prohibited to speak due to the obligation of listening to it, what then of offering this prayer at times other than this Khutbah?!

In the case where there is not enough time to do Tahhiyat al- Masjid followed by the Sunnah or obligatory prayer, and there is fear that the congregational prayer will start, one is permitted to do the same prayer with both intentions i.e., do the obligatory prayer and Tahhiyat al- Masjid at the same time.

PROHIBITION OF SPITTING IN THE MASJID

Anas ibn Malik رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “When any one of you is engaged in prayer, he is holding an intimate conversation with his Lord, so none of you must spit in front of him, or towards his right side, but towards his left side under his foot. (One should not spit to the right or Qiblah direction in general).

— [Agreed Upon]

Anas bin Malik رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said: "Spitting in the Masjid is a sin, and its expiation is that the spittle should be buried in Earth."

— [al- Bukhari & Muslim]

To atone for spitting in the Masjid, one should bury the spittle in the Earth, but this applies when the floor of the Masjid is covered with Earth; as this is not the case today, one should wipe the spittle off or wash it off with clean water.

What Is Meant by Spitting in This Hadith?

They used to spit during the prayer i.e., the sick and old, sometimes they would spit something like phlegm from the throat. Contrary to modern times where we have medication/alternatives to treat illness. To add, the floor was sand during that time, unlike today’s fancy and decorated places with those expensive carpets. So back then some people used to spit in front of them, and so the Prophet صلى الله عليه وسلم prohibited them from spitting in front of them (because they’re facing Allah) or towards their right, he asked them to instead spit on their left or under their foot. This should not be done.

THE IMAAM

Narrated by ‘Amr bin Salima, my father said: “I have come from the true Prophet, so when the time of Salaah (prayer) comes, one of you should announce the Adhaan and the one who knows the Quran the most should be your Imaam.” He (‘Amr) said, “They looked around and there was no one who knew the Quran more than I, so they put me forward in front of them and I was only six or seven years old.” - Al-Bukhaari, Abi Dawud & al- Nasaa’i

Narrated by Ibn Mas’ood: Allah’s Messenger صلى اللّٰه عليه وسلم said: “The one who knows (by recitation and memorisation) the book of Allah most, should be the Imaam of the people. If they are equal in the recitation, then the one who knows the sunnah most, and if they are equal in the Sunnah then the earliest of them to emigrate (to al-Madinah), and if they are equal in the emigration then the oldest among them in Islam. In another narration, it has “age wise”. And no man should lead another in prayer in his domain or sit in his place of honour without his permission.”

— [Muslim]

Narrated by Umm Waraqa: The Prophet صلى اللّٰه عليه وسلم commanded her to lead the members of her household (in prayer).

— [Aboo Dawood]

Narrated by Aboo Hurayrah, Allah’s Messenger صلى اللّٰه عليه وسلم said: “The best of the men’s rows is the first and the worst is the last; and the best of the women’s rows is the last and the worst is the first.”

— [Muslim]

Narrated by Anas: Allah’s Messenger prayed and an orphan and I prayed behind him and Umm Sulaym was behind us.

— [Agreed upon, al-Bukhari’s wording]

It is forbidden for women to lead men in the prayer, but men can lead women in prayer under certain conditions (i.e., if they are not Mahram they are not alone etc.). Women can lead other women in prayer, but the one leading must stand in the middle within the first rank of those whom she is leading, she is not to stand at the front as the men do.

It is consensus that the Prophet صلى اللّٰه عليه وسلم used to recite loudly in the morning prayer and in the first two Rak’aat of Maghrib and Isha’ prayer. And he would recite quietly for Dhur, ‘Asr, the third Rak’ah of Maghrib, and last two Rak’aat of Isha’.

The Prophet صلى اللّٰه عليه وسلم also recited loudly to the Friday prayers, two prayers of Eid, the prayer for rain, and the prayer for the eclipse.

WHO IS THE IMAAM?

The Messenger of Allah said: “The people should be led in prayer by the one who has most knowledge of the Book of Allah; if they are equal in knowledge of the Quran, then by the one who has most knowledge of the Sunnah.”

— [Sahih Muslim]

`Amr bin Salama رضي ٱللَّٰه عنه narrated: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them: “What is wrong with the people? What is wrong with the people? Who is that man?” They would say: “That man claims that Allah has sent him (as a Prophet), that he has been divinely inspired, that Allah has revealed to him such-and-such.” I used to memorise that (Divine) Talk (i.e., the Quran), and feel as if it was inculcated in my chest (i.e. mind). And the Arabs (other than Quraysh) delayed their conversion to Islam till the Conquest (of Makkah). They used to say: “Leave him (i.e. Muhammad) and his people Quraysh: if he overpowers them then he is a true Prophet.” So, when Makkah was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said: “By Allah, I have come to you from the Prophet صلى الله عليه وسلم for sure!” The Prophet صلى الله عليه وسلم afterwards said to them: “Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Adhaan (for the prayer), and let the one amongst you who knows Quran most should lead the prayer.” So they looked for such a person and found none who knew more Quran than I because of the Quranic material which I used to learn from the caravans. They, therefore, made me their Imaam (to lead the prayer) and at that time I was a boy of six or seven years, wearing a Burda (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, “Won't you cover the anus of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

— [Sahih al-Bukhari]

In a nutshell, the person who should lead the prayer, the Imaam, is the one who has thoroughly memorised the Quran - given that their understanding and recitation of it is correct and they are proficient. He also needs to be well-versed with the rulings and regulations associated with prayer.

If there is more than one individual who has the whole Quran memorised and their knowledge of the Sunnah is the same, precedence goes to the elder among them. Priority is given to the one who knows about the Fiqh of the prayer, memorised the Quran, the one most knowledgeable about the Sunnah, then the senior from among them.

Maalik ibn al-Huwayrith said: "We came to the Prophet, and we were young people, close in age. We stayed with him for twenty days, and the Messenger of Allah صلى الله عليه وسلم was kind to us. When he thought that we were missing our families, he asked us about those whom we had left behind, and we told him. He said: 'Go back to your families and stay with them. Teach them and instruct them,' and he said some things I remembered and some that I forgot. 'And pray as you have seen me praying. When the time for prayer comes, let one of you call the Adhaan and let the oldest among you lead the prayer.' "

— [Sahih al- Bukhari]

Particular significance is given to knowing the prayer rules. Prominent scholars like Imaam Malik, al-Shafi'i, and others argue that possessing a deeper understanding of Fiqh (Islamic jurisprudence) should take priority over knowing the Quran by heart. This is because, while the recitation parts are well-known, understanding Fiqh issues during prayer may require the knowledge of an expert. This view is supported by scholars using the Prophet's decision to have Aboo Bakr lead the prayer, despite others being more versed in the Quran, as proof.

The Companions proficient in Quran were also experts in fiqh, indicating a strong correlation between understanding the Qur'an and Shariah rulings. This stands in contrast with today's times when it's not uncommon to find individuals well-acquainted with the Quran but lacking in knowledge of Islamic rules.

The essential premise postulates that during the times of the Companions, there was no one who was well-versed in the Quran but ignorant about Shari'ah regulations - a scenario prevalent now.

In light of this, scholars propose that it is impermissible for a person lacking in knowledge to lead the prayer, except when exclusively leading others with similar knowledge levels, given that there's no one more qualified available.

The Messenger of Allah صلى الله عليه وسلم said: "The people should be led in prayer by the one who has most knowledge of the Quran and has been reciting it for longer. If they are equal in their knowledge and reading of the Quran, then they should be led by the one who made Hijrah first. If they are equal with regard to Hijrah, then they should be led by the one who is older."

— [Sahih Muslim]

In conclusion, the one who has the most right to lead the prayer is the individual most versed in Allah's Book (al-Quran) and the jurisprudence of prayer (Fiqh al-Salaah). During times of the Companions رضي الله عنهم أجمعين, those who knew most from the book of Allah were nominated to lead the prayer, as they could accurately recite verses, understood their implications, and acted accordingly. It was their ability to recite verses correctly and also their understanding of the knowledge enclosed within and their adherence to the deeds prescribed by the Quran. They did more than just memorise, which differs from the often-seen practise today of many people learning parts or all of the Quran and aiming for proper and pleasing recitation without understanding the intricacies of the jurisprudence or seeking comprehension.

If individuals are equal in knowledge of the Quran, the next factor is familiarity with the Sunnah. The one more enlightened here should lead prayers. If there's parity in knowledge of the Sunnah, the one who migrated first (Hijrah) should take the lead. In instances where the aspect of migration does not apply, age becomes the deciding factor.

In cases of equal Quranic recitation, knowledge, migration, and age parameters, the Prophet's teachings command that the most senior among them lead the prayer. If age, too, falls on level ground, the most righteous (the one possessing the most Taqwa) should be appointed.

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ
عَلِيمٌ خَبِيرٌ

Allah Almighty said: "Verily, the most honourable of you with Allah is that (believer) who has al-Taqwaa."

— [Surat al- Hujuraat: 13]

After all these factors, if parity persists, drawing lots can resolve any lingering dispute.

CONGREGATIONAL PRAYER AND FOLLOWING THE IMAAM

Narrated by Abdullah bin Umar, Allah's Messenger صلى الله عليه وسلم said: "The prayer offered in congregation is twenty-seven (in another narration it mentions twenty-five) degrees more rewardable than a prayer offered by a single person."

— [Agreed Upon]

Narrated by Anas, Allah's Messenger said: "Stand close together in your rows, bring them (the rows) near one another, and stand neck to neck (in straight lines)."

— [Aboo Dawood & al-Nasaa'i]

Narrated by Waabisa bin Ma'bad: Allah's Messenger saw a man praying alone behind the row, so he ordered him to repeat the Salaah (prayer).
Ibn Hibbaan reported this from Talq (bin 'Ali): "The prayer of a person who prays alone behind the row is not accepted."

— [Ahmad, Aboo Dawud & al-Tirmidhi]]

Hadith: Whosoever misses the Friday prayer three consecutive times, Allah will seal his heart.

Aboo Hurayrah reported the Prophet صلى الله عليه وسلم as saying: "Were it not for the women and children who are in the houses I would make the evening prayer congregational and command my young men to burn what is in the houses with fire."

Narrated by Aboo Hurayrah, Allah's Messenger said: "By Him in Whose Hand my soul is, I have thought of giving orders for fuel wood to be gathered, then giving orders for Salaah (prayer) and having the Adhaan called, the ordering a man to lead the people (in prayer), then going off to some people (men) who are not present at the prayer and burning down their houses upon them. By Him in Whose Hand my soul is, if one of them knew he would find a fat meaty bone or two fine sheep hooves he would attend the 'Isha (evening prayer)."

— [Agreed upon, wording of Al-Bukhari]

Narrated by Aboo Hurayrah, Allah's Messenger said: "The most burdensome prayers for hypocrites are 'Isha and the Fajr prays and if they knew what (rewards) these (prayers) contain, they would have come to them (in the Masaajid), even though they had to crawl on their knees."

— [Agreed upon]

Ibn Mas'ood narrated that when any one of us (the Prophet's companions رضي الله عنهم) would get sick, then he'd get carried in between two people and then be put between the prayer ranks. One would be on the left and one on the right, and the sick in the middle being dragged along and put in the ranks.

The reward for the congregational prayer is multiplied by multiple folds, and it's always better to offer congregational prayer than on your own, this can be established even in the home or at your workplaces, when there are two of you then offer prayer together in congregation!

What does this mean? This means you must follow the Imaam in your prayer, for example, if the Imaam is sitting (for a reason), then you should follow him in sitting and offer prayer. You must follow the Imaam. Standing in the prayer is a Rukn, yet the Prophet صلى الله عليه وسلم gestured for them to sit down, why? To follow the Imaam. Whatever he does, you follow him. Similar has been narrated in the two Sahihayn.

Not to recite (other than the Faatiha) in the loud prayers, listen attentively to the recitation, but recite in the silent prayers.

Jaabir said we used to recite behind the Imaam in Dhur and 'Asr Surat al-Faatiha and another Surat in the first two Rak'aat and Surat Al-Faatiha in the last two.

Narrated by Aboo Hurayrah, Allah's Messenger said: "The Imaam has been appointed to be followed (in the congregational prayers). So, when he utters the Takbeer, utter the Takbeer too, and do not utter the Takbeer until he utters it. When he bows you should bow, and do not bow until he bows. When he says: 'Allah listens to him who praises him,' say: 'O Allah, Our Rabb, to You is the praise.' When he prostrates, you prostrate; and do not prostrate until he prostrates. If he prays standing, pray standing, and if he prays sitting, all of you pray sitting."

— [Aboo Dawood, its basic meaning can be found in al-Bukhaari & Muslim]

A'ishah رضي الله عنها said: "The Messenger of Allah صلى الله عليه وسلم prayed at home when he was sick. He prayed sitting down and some people prayed behind him standing up, but he gestured to them that they should sit. When he finished (the prayer) he said, 'The Imaam has been appointed to be followed. When he bows, bow; when he raises his head, raise your heads; and if he prays sitting, then pray sitting.' "

— [al-Bukhari]

Anas ibn Malik narrated that the Messenger of Allah صلى الله عليه وسلم rode a horse and fell, and the right side (of his body) was injured. He offered one of the prayers sitting down, and we prayed behind him sitting down. When he finished (the prayer) he said: "The Imaam has been appointed to be followed. If he prays standing up, then pray standing up; when he bows, bow; when he raises his head, raise your heads. When he says 'Sami' Allaahu liman hamidah (Allah hears the one who praises Him)', say 'Rabbanaa wa laka'l-hamd (Our Lord, to You be praise).' If he prays standing, then pray standing, and if he prays sitting, then pray sitting, all of you."

— [al-Bukhari]

Abrogation of Reciting Behind the Imaam (Except for the Faatiha):

Once the Prophet صلى الله عليه وسلم was praying Fajr and the recitation became difficult for him. When he finished, he said: "Perhaps you recite behind your Imaam?" We said, "Yes quietly, O Messenger of Allah." The Prophet replied: "Do not do so, except for (each of you reciting (the opening chapter of the book, for the prayer is not valid for the one who does not recite it.' "

— [Bukhari in his pamphlet, Aboo Dawood & Ahmad]

Shoulder to Shoulder, Feet to Feet:

The Prophet said: "Why don't you stand in the same manner angels do before their Rabb?" We then asked: "How do angels stand before their Rabb?" He answered: "They stand in rows and they complete them; the first, the second and so on. They stand close together."

— [Sahih Muslim]

The Prophet instructed: "Straighten your rows for I could see you from behind my back." Following this, Anas said: "Accordingly, we used to make our shoulders and feet in close contact; each with the one next to him." In another narration, Anas said: "Accordingly, We used to make our shoulders and feet in close contact; each with the one next to him." Anas in another narration expressed that in contemporary times, someone who tries to follow this Sunnah of standing closely in prayer would find people scattering from him, as wild as an untamed mule. Both the Prophet and his companions took great care to practise aligning their shoulders and feet with those adjacent to them during prayers. On another occasion, the Prophet emphasized the importance of row alignment in warning: "Straighten your rows (thrice), or else Allah will excite enmity amongst you." Nu'man ibn Bashir explained that they would then stand so close that their shoulders, knees, and heels touched those of the person next to them.

The narrations highlight critical Fiqhi principles: primarily, the obligation (Wujoob) of straightening rows in the specific manner prescribed since a directive by the Prophet is considered obligatory. Therefore, as understood by the way of the Prophet and his companions, straightening rows is done by adjoining the feet and shoulders together.

The Prophet صلى اللّٰه عليه وسلم said: “Straighten the rows, stick shoulders together and fill in the gaps; never leave slits through which Shaytaan could pass. Whoever connects a row; Allah would keep close to him. And whoever disconnects a row, Allah would keep away from him.”

— [Aboo Dawood]

There is immense reward for the one who walks forward in prayer, due to the obligation of filling the gaps, even if one is occupied in prayer.

The Prophet صلى اللّٰه عليه وسلم said: “The best amongst you are those whose shoulders are the most flexible [when standing in the rows]”, and “Be flexible when being amongst your brothers.”

Standing shoulder to shoulder in prayer profoundly embeds a sense of collective affection and teamwork in the hearts of the worshippers; it fosters profound sentiments of brotherhood and collaboration among those in prayer. It unites individuals from all walks of life, the wealthy beside the impoverished, in a singular line, resembling a formidable, seamlessly constructed building.

Congregational Prayer on the Streets:

If a Masjid reaches its full capacity with worshippers arranged in complete and connected rows, it is permissible for someone to join the prayer by standing outside in the street. However, the outside row must be a direct extension of the last row inside the Masjid, with no public road severing the continuity of the rows. A Muslim is encouraged to first fill up the front rows inside the Masjid before occupying the ones behind. It is only when these spaces are occupied that worshippers should resort to standing in the streets.

Standing in the street for prayer is discouraged if there is still room available inside the Masjid. Those who unnecessarily pray in the street when space within the Masjid exists should be punished. Meanwhile, individuals who step over them are not at fault, as they intend to reach and fill the front rows!

The Prophet commanded: “Come closer and follow me [in prayer] and those behind follow you. Whoever retreats back [from the front rows], Allah retreats him a way [from all goodness].”

— [Sahih Muslim]

Joining the Prayer Late:

It is incorrect to recite the opening Takbeer, Takbirat al-Ihraam, while descending into Rukoo' instead of while standing as a means of swiftly joining in the Rak'ah led by the Imaam.

The proper execution of the Takbirat al-Ihraam requires the individual to be upright, not seated or in the process of bowing (Rukoo') or prostrating (Sujood) etc., Even if joining the prayer late and the Imaam is already in Rukoo', the person joining should pronounce the Takbeer while they are still standing. Saying even a part of the Takbeer while going for Rukoo' or a different action, invalidates the obligatory prayer.

Therefore, even when entering a prayer late, the person should recite two Takbiraat. The first is Takbirat al-Ihraam which must be said while standing up. The second one should be said for transitioning into the next position e.g., Rukoo' or Sujood, as the initial Takbeer serves as an essential pillar of prayer. In the case where there is not enough time (only), one Takbeer (Takbirat al-Ihraam) will suffice and gather together as two acts of worship combined, because the obligatory takes precedence over that which is not obligatory, therefore the prayer is still valid. There is no need to place the hands on the chest after making Takbirat al-Ihraam in this case - when you are late, you just move on to the next position i.e., follow the Imaam in his Rukoo', Sujood and so on.

What takes priority when the individual is late to the prayer but finds the Imaam still standing is that the Masbuq prioritises reciting al-Faatihah over the Sunan so he does not miss it. As the scholars say about such people: "They left what is obligatory, to that which is Sunnah."

Other Masbuqeen delay in joining the prayer. If they find the Imaam in Sujood or catch him after the Rukoo', they don't join him until after he starts the new unit of prayer. Indeed, this is contradictory to the Sunnah of the Prophet and the person has also missed out on the reward of performing these actions with the Imaam in the congregation.

The Prophet صلى الله عليه وسلم said: "When you hear the Iqaamah walk to the Masjid with tranquility and calmness and do not haste. Whatever you catch up with the Imaam, do it with him, and whatever you miss complete it."

— [Sahih al-Bukhari]

Ibn Hajar said: "This Hadith was taken as evidence on the recommendation of joining the Imaam in whatever position he is."

So join the Imaam whether he is doing Sujood, Rukaa' or standing. If you join the Imaam in his Sujood, you should perform a whole Rak'ah, after the Imaam has completed his prayer (you do not make Tasleem with him, rather after he makes Tasleem, you stand up to complete your prayer).

The Prohibition of Preceding or Being Parallel with the Imaam's Actions in Prayer:

This is completely prohibited! The Prophet made threats and warnings against the one who does this. It indeed holds a severe punishment, their heads will be transformed into that of donkeys. Particularly in the case of Takbirat al-Ihram and Tasleem, if the Ma'mun precedes the Imaam in this, his prayer is considered invalid, as for any other action, even though the prayer is valid, he has committed a major sin.

Anas Ibn Malik said: "The Prophet once led us in prayer. Having finished it, he faced us and said: 'O people! I am your Imaam, so do not proceed me when doing Rukoo', Sujood, rising from them or when reciting Tasleem.' "

— [Sahih Muslim]

Aboo Hurayrah said, the Prophet said: "Isn't he who raises his head before the Imaam afraid that Allah may transform his head into that of a donkey?!"

— [Sahih al-Bukhari]

al-Bazzaar's and al-Tabarani's narration adds: "Whoever lowers or raises his head before the Imaam, his forelock has been in the hands of Shaytaan."

A third narration by al-Baraa' Ibn 'Azib states: "When the Prophet used to say: 'Sami'Allahu Liman Hamidah', none of us would fall to Sujood until he prostrates himself completely, then we would do so afterwards."

— [Sahih al-Bukhari]

Mu'awiyah Ibn Abi Sufyaan narrated a similar meaning; he said [that the Prophet said]: "I have become fatly, so do not precede me in Rukoo' or Sujood for no matter how long I proceed you in Rukoo' or Sujood, you would certainly catch up with me when I raise my self afterwards."

As for the interpretation of the heads being transformed, different scholars held different interpretations of this. Some held that it is literal and apparent in meaning, others say this will take place on Judgement Day, and a third group held that it refers to an abstract meaning i.e., extinguishing all goodness in one's heart to an extent that one is unable to see the path of the truth and guidance and hence going astray.

Ibn Hajr relayed a tale from one of the Muhaditheen who travelled to Damascus to visit a distinguished Shaykh and study Hadith from him. He accompanied the Shaykh for a long time during which the Shaykh was always veiling his face. Eventually, the Shaykh uncovered his face, which resembled that of a donkey. The Shaykh then cautioned his pupil, saying: "Beware my son of preceding the Imaam in his prayer. When I read the Hadith [about preceding the Imaam] I didn't believe that it could really happen. Accordingly, I preceded my Imaam in prayer. Consequently, my face was transformed in the shape you see now."

— [Fathul Mulhim Sharh Sahih Muslim]

So when the Messenger of Allah commanded: "“Verily, the Imaam is appointed to be followed; so when he does Rukoo’ follow him, and when he rises from it, follow him,” it necessitates a middle path. It is exactly as the Messenger of Allah said. We do not precede the Imaam in his actions nor do we delay in following him. Rather we follow him i.e., after he does his action, we do not hesitate, rather we immediately follow as he did.

So on one hand you have the prohibition of preceding the Imaam or being parallel to him, and on the other hand you have the prohibition of delay in following him.

Therefore, the person following the Imaam in prayer, the Ma'mum, should initiate Rukoo’ (bowing) after the Imaam has completely gone down for Rukoo’ or after he commences in it. It should not be before the Imaam or while the Imaam is about to stand from the bowing position. If the Ma'mum rushes and performs the movements too quickly to catch up with the Imaam, tranquillity (Tuma'ninah) will be lost.

The correct way is for the followers to commence their Takbeer after hearing and allowing the Imaam to finish his. It is not in line with Sunnah to say Takbeer at the same time as the Imaam; it should always follow his. If the Ma’mum begins Takbeer before the Imaam, it results in the invalidation of his prayer.
“

Ibn Kathir mentions in his al-Bidaayah Wan Nihaayah: al-Hajjaj Ibn Yusuf once performed prayer near Sa’eed Ibn al-Musayyab (before he was appointed as an Amir [deputy] on any of the Islamic states). While performing prayer, al-Hajjaj used to raise his head from Rukoo’ before the Imaam did and do Sujood before the Imaam did. After they made Tasleem, Sa’eed took hold of al-Hajjaj’s clothes till he finished the Athkaar he used to recite after prayer. In the meantime, al-Hajjaj was trying to pull his clothes out from Sa’eed’s hand. After finishing his Athkaar, Sa’eed addressed al-Hajjaj saying: “O stealer! O traitor! Do you perform your prayer in such a manner?! I was about to hit your face with a slipper!” al-Hajjaj went away saying nothing. Later on, al-Hajjaj performed Hajj, went back to al- Shaam and was appointed as a deputy for the Amir of Hijaaz. He returned back to Madinah as a deputy after killing Abdullah Ibn az-Zubayr. Upon entering the Masjid at Madinah, al-Hajjaj noticed Sa’eed teaching his students. He headed towards him. People felt afraid that he would do evil to Sa’eed, but he sat before him and asked him: “Are you the one who said such and such words to me that day?” Hitting him with his hand on his chest, Sa’eed answered in the affirmative. al-Hajjaj then said: “May Allah reward you with the best of rewards, O You good teacher. Since then I have never done prayer but I remember your advice.” Then he stood up and left.

WHEN THE IMAAM MAKES A MISTAKE

The Prophet صلى الله عليه وسلم set for us the perfect example. Once, during the Prophet's prayer, his recitation became mixed up. Done from the wisdom of Allah, so we may learn from such instances from the life of His Messenger. When he finished he said to Ubbay: "Did you pray with us?" Ubbay replied "Yes." The Prophet said: "So what prevented you (from correcting me)?"

— [Aboo Dawood]

When the Imaam makes a mistake and the people want to draw his attention, the men should say SubhaanAllah (recite Tasbeeh loudly), and the women should use their palm to clap on the back of the other hand.

The Imaam is followed in his correction of the mistake as well, i.e., if he repeats the unit of prayer, or makes the prostration of forgetfulness everyone must follow suit.

In another Hadith, the Prophet صلى الله عليه وسلم offered one prayer as five Rak'aat while it's meant to be four, in which the companions followed him. And another time the Prophet offered the 'Asr prayer as two Rak'aat, in which the companions also followed him — therefore the Imaam must be followed to the end, as for the acts in Salaah he performs to rectify his mistakes, he must be followed in that as well, otherwise the prayer is incomplete.

Narrated Aboo Hurayrah, Allah's Messenger said: "Glorification of Allah i.e., saying is for men and clapping hands is for women during prayer."

— [Agreed upon]

It should be kept in mind that hawking, coughing etc., in the prayer are not prescribed ways of attracting the attention of the Imaam, especially as some do, to indicate to the Imaam that the recitation is getting too long. This is ignorant behaviour and the Ma'mum should fear Allah as the Imaam is bearing a big responsibility. Although, so long as there is no unnecessary verbal speech, the prayer is still valid.

THE MERIT OF THE FIRST ROW

The Prophet صلى الله عليه وسلم said: "Had people known the magnitude of the reward they would receive for calling Adhaan and standing in the first row, they would draw lots to have a chance to do them."

— [Sahih al- Bukhari]

an-Nu'man Ibn Bashir said, I heard the Prophet say: "Verily, Allah and his angels send their Salaat [i.e. forgiveness, mercy, Duah] on those who stand in the first row and the rows following it."

— [Musnad Ahmad]

The Prophet صلى الله عليه وسلم said: "The best of men's rows are their first and the worst are the last ones; and the best of women's rows are the last and the worst are their first ones."

— [Sahih Muslim]

The first Hadith emphasizes the distinguished merit of being in the first row during prayer, an honour so great that if believers fully appreciated its value, and it was widely known, they would eagerly vie for these coveted positions. Due to the limited spots available, they might even resort to drawing lots to secure a place.

The second Hadith outlines which rows are most and least preferable for men and women when they perform prayer together, something which occurred during the time of the Prophet and his successors (رضي الله عنهم). However, when women pray separately, the preferability of their rows aligns with that of men's rows.

Noteworthy is the contrast between the past, when women attending prayers during the Prophet's time and that of the early Caliphs would go to the prayer and return unnoticed, and the current state where, regrettably, some women adorn themselves for prayer, and the Fitnah is apparent. Therefore, with modern technologies, such as microphones, enabling a separation in space, it is now more advisable for women to pray away from men's presence to preserve modesty and concentration.

The phrase "worst of rows" is understood as referring to rows that yield the least reward. For women, the backmost rows are considered superior, providing a greater degree of separation from men, thus minimising potential distractions stemming from proximity or interaction.

In the case where women pray in a different area, away from the men, such as on an upper floor, it is perplexing that some hold that in this case, the prayer is invalid because they claim she is in a parallel position with the men. This opinion is built on a false and baseless Hadith. al-Hafidh Ibn Hajr, in his work "Fath al-Bari," refutes such peculiar opinions, affirming that the validity of a man's prayer isn't compromised by a woman praying parallel to the men.

Who is Most Deserving to Stand in the First Row?

As for the front row, directly behind the Imaam is the best, and then after that, the right side is better than the left side. And when the congregation builds, it should start from right to left. al-Baraa Ibn ‘Azib said: “Whenever we joined the Prophet in prayer, we liked to be to his right side in the row.”

A’ishah رضي الله عنها narrated the Prophet said: “Verily, Allah and his angels send their Salaat on those standing on the right side of the rows.”

— [Aboo Dawood]

The ones most deserving to stand in the front row(s) are those of sound mind and possessing great knowledge of the religion, and they have the right to pass through the rows to stand in it. Not only is it because of the big responsibility the front row holds but also as an honour to them. Those with wisdom and knowledge should position themselves nearest to the Imaam in prayer. They are deserving of this honour due to their capability to lead if the Imaam were to delegate the responsibility. Moreover, they can assist by correcting the Imaam should any lapse in recitation occur, and their manner of performing prayer serves as a model for others. Individuals with deeper religious understanding naturally position themselves in the front, setting the example and potentially taking on the Imaam's role if called upon. On the other hand, those less versed in religious matters should stand further back, so they realise their real status. Organizing the congregation in this manner was a practise upheld by the companions to foster a prayer environment anchored in knowledge and reverence.

The Prophet said: “Let those of sound minds of you stand right behind me, then those who are less than that proceed them and so on. And differ not amongst yourselves lest enmity be cast amongst you. And beware of the riots done in markets [never make them in the Masjid].”

— [Sahih Muslim]

The Prophet warned his Sahabah from moving back from the first row saying: “Step forward and take me as your leader and let those behind you take you as a leader. Whoever retreats [from the first row], Allah will move him away [from His mercy, goodness, reward and knowledge.”

Qays Ibn Abbad said: “I was once doing prayer in the first row in al-Masjid al-Nabawi in Madinah when unexpectedly a man took hold of me and pulled me to the back and stood in my place. I was so astonished that I couldn’t be fully given to my prayer. When this man finished his prayer. I saw that he was Ubayy Ibn Ka‘b [the reverend Sahabi]. Ubayy then addressed me: ‘O lad! May Allah cause not evil to touch you. This [i.e., standing right behind the Imaam] is what the Prophet entrusted us with.’ Then he faced the Ka’bah and said: ‘By the Rabb of this Ka’bah, the influential have gone corrupt, (thrice). By Allah I do not feel sorry for them but for those whom they led astray.’ I wondered: ‘Whom do you mean?’ He said: ‘The rulers.’”

ATHKAAR AFTER THE PRAYER

Reciting Tasbeeh and Takbeer after performing prayer is recommended. It is affirmed that the Prophet صلى الله عليه وسلم used sometimes to say Tasbeeh ten times, say Tahmid ten times and say Takbeer ten times. Other times, he used to recite each of the aforementioned Athkaar eleven times.

Athkaar recited after prayer have many wordings (authentically narrated), when a Muslim recites any of which, he has indeed done a good deed, as the benefits of Athkaar are numerous!

It is paramount that when one sits after prayer to make Duah or Athkaar, they should only be from the authentic ones, mentioned in the Ahadith of the Prophet.

As for Duah (supplication) after prayer, this is incorrect. Reciting Duah immediately after prayer; after talking to Allah, is not proper. He used to recite them at the end of his prayer before Tasleem and he used to teach them to his Sahabah and order them to recite them. It is not proved that the Prophet used to raise his hands [to make supplication] after performing the obligatory prayer, nor did his companions, therefore, this action is an innovation in the religion. This is the same for the one who prostrates after the prayer to make Duah, it is incorrect. One can draw nearer to Allah through prostrations made for a purpose only, for example, during prayer or for specific reasons such as the two prostrations for forgetfulness in prayer, the prostration of gratitude to Allah, or when reading an Ayah that prompts a Sajdah (prostration). The innovation (Bid'ah) arose from a belief held by some Sufis that it is advisable for everyone who prays to perform an additional prostration of forgetfulness in compensation for any lapses in concentration that undoubtedly occur during one's prayer. Indeed Shaytaan has beautified for them Bid'ah and blinded them from the clear-cut ruling that worship is only legislated by Allah and His Messenger, therefore, any act of worship in Islam must have authentic evidence to back it.

Reciting Tasbeeh and other forms of Athkaar is recommended to follow after the completion of the obligatory prayer. Thus, one should not hasten to perform voluntary (Nafl) prayers right after the obligatory (Fardh) prayer. One should create a separation between them via reciting the authentic Athkaar.

Use the Fingers for Tasbeeh:

Abdullah Ibn Amr said: "I saw the Prophet recite his Tasbeeh using his right hand."

— [Aboo Dawood]

The Prophet addressed a group of women saying: "Recite Tasbeeh, Tahlil, Taqdis and never forget Tawheed - In other narration: [and ask Allah's] Rahmah - and use your fingers to do so for they will be called to account and testify [for you]."

— [Aboo Dawood]

THE PRAYER OF THE SICK

Like the example of a disabled man, he does what he can of the prayer. For example, if he is unable to offer prayer while sitting and bowing yet he's able to stand, then in the beginning when he says Takbirat al-Ihraam he stands and starts the prayer, and because he is not able to sit or bow, he can sit and perform it how he is able to. If he can stand up then he must stand up, he must do what he can of the prayer. Whatever he is not able to do of the prayer he does in the way he is able to, contrary to what most do today, where they sit throughout the whole prayer and offer it while abandoning the pillars of the prayer which they are able to complete and perform.

But if you are offering prayer behind the Imaam you should offer it as he is offering it, unless you are unable to. For example, if the Imaam is offering prayer whilst sitting then you offer prayer behind him sitting. But if you are the one injured and you cannot completely follow the Imaam, you do what you can of it and perform the rest according to your capability and ease.

This applies to any part of the prayer, for example, the person who is struggling to sit, or has a problem with their feet, sit or stand according to their capability and what's easy for them. They can stand for a portion and then sit when they are unable to continue, the ease of this is applied throughout the prayer. The Prophet صلى الله عليه وسلم would stand for both obligatory and voluntary prayers. However, in the last year of his life during his sickness, he prayed sitting down. Allah does not burden a soul beyond what it can bear.

Imraan Ibn Hussain said, I asked the Prophet صلى الله عليه وسلم about the prayer of a man while sitting, so he said: "He who prays standing, that is better, he who prays sitting, his reward is half that of the former. He who prays lying down, (in another narration: reclining), has half the reward of the one who sits."

Narrated by Imraan bin Hussain: I suffered from piles. So I asked the Prophet about the prayers. He said: "Pray standing; and if you are unable, (pray) sitting; and if you are unable, (pray) lying on your side."

— [al- Bukhari]

Narrated by A'ishah: "I saw the Prophet صلى الله عليه وسلم praying while sitter in a cross-legged position."

— [al- Nasaa'i]

- Khattabi said: "The meaning of Imraan's Hadith is intended for a sick person who is able to undergo hardship and stand with difficulty. Hence the reward of praying sitting has been made half of the reward of praying while standing, encouraging him to pray standing while allowing him to sit."

What seems to be most correct, is one should try to stand if possible, but should avoid causing himself extreme difficulty. For the one who has tried but is unable, He will receive full reward. Allah is the Most-High, Most-Generous.

Abdullah Ibn Umar said that the Prophet once visited a sick person and I accompanied him. When the Prophet entered the Sahabi's house he found him doing prayer, prostrating himself upon a stick, putting his forehead on it. The Prophet pointed to him to get rid of the stick, which the Sahabi did and took a pillow instead. The Prophet thereupon said: "Leave it, if you are able to prostrate on the ground do so, otherwise bow down your head and make your Sujood lower than your Rukoo'."

— [al- Tabarani]

Ibn Mas'ood visited his brother when he was sick. He found him prostrating himself on a stick. Abdullah took away the stick and said: "This [practise] is of Shaytaan. Put your face on the ground; if unable to do so just lower it."

THE PRAYER OF THE SICK

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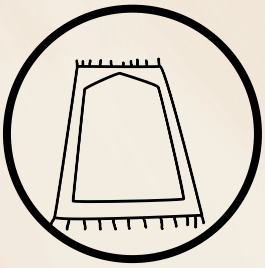
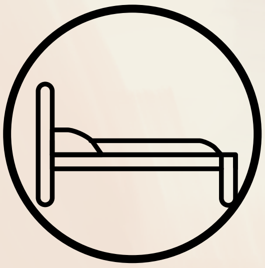
Shaykh Musa Jibril حفظه الله



Pray standing,
if you cannot...

Pray sitting,
if you cannot...



Pray lying on
your side.

وَجَٰهِدُواْ فِى ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَۚ

And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion, Islam), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Ibrahim) (Islamic Monotheism).

THE PRAYER OF A TRAVELLER

Narrated by A'ishah رضي الله عنها that when the Salaah (prayer) was first prescribed, it consisted of two Rak'aat. Afterwards, the prayer during travelling was confirmed (as two Rak'aat), while the prayer of the resident/place of residence was completed (as four Rak'aat).

— [Agreed Upon]

- Ahmad added: "Except the Maghrib (prayer) for it is the Witr (prayer) of the day; and except the Fajr (prayer), sinew the recitation (of the Quran) is prolonged in it."

All the obligatory prayers were first ordained as two units of prayer. For example, now we have the Fajr as two, Dhur as four, 'Asr as four, Maghrib as three, and 'Isha as four. Before, when it was ordained, they were all offered as only two units of prayer except for the Maghrib which was always three. The number of units increased in general, whereas for the traveller, it remained the same (the prayers are offered as two units of prayer except for the Maghrib). There's a verse in the Quran giving permission for it, it's okay for you to shorten the prayer. If you go travelling then shorten the prayer and combine it. Allah loves those who take His exceptions, this is a permit for you to shorten your prayer whilst travelling, and also to combine between them.

Narrated by Ibn Umar رضي الله عنه, Allah's Messenger صلى الله عليه وسلم said: "Allah the Most-High loves that His permissions be practised, just as he dislikes that disobedience to Him be committed."

— [Ahmad]

The matter regarding when you can shorten and combine the prayers, i.e., when you are considered a traveller, is heavily disputed between the scholars. The most correct opinion on this matter is that when you leave your neighbourhood/your area to another, you can shorten and combine between the prayers.

One narration mentions that the Prophet صلى الله عليه وسلم used to shorten and combine the prayer when he left the neighbourhood, when he could no longer see his neighbourhood he shortened his prayer.

Other scholars adopted other ideas such as three Farsakh (around 48 miles), but the above is what seems to be the most correct opinion on the matter.

Ibn Umar (may Allah be pleased with him) had a garden about 30 miles away from Madinah, he used to shorten and combine his prayers when he went there. The Prophet صلى الله عليه وسلم would sometimes combine the prayers and other times he wouldn't, it's up to you.

Narrated by Anas رضي اللّٰه عنه: When Allah's Messenger (while on a journey) proceeded before the sun had declined from the centre of the sky, he delayed the Dhur prayer till the time of the 'Asr prayer; he would then align and combine the two prayers. If the sun declined before he moved off, he would offer the Dhur prayer and ride (i.e., travel).

— [Agreed Upon]

In the narration of al-Haakim quoted in the al-Arba'in with a Sahih Isnaad, "He prayed Dhur and 'Asr then rode (his beast, to continue his journey)."

Narrated by Mu'aadh bin Jabal رضي اللّٰه عنه: We went out with Allah's Messenger on the Tabuk expedition, and he would offer Dhur and 'Asr prayers together and Maghrib and 'Ishaa prayers together.

— [Muslim]

When to Make Intention:

It is permissible to bear the intention of combining between prayers after the end of the first prayer and before reciting Takbirat al-Ihraam for the second.

As for the one who has combined his prayers, whether by himself or in the congregation, and the Adhaan for the second prayer occurs and he is in the Masjid or passing by, he should not ignore the Adhaan and definitely should not leave the Masjid.

Yazid Ibn Al-Aswad said that he performed prayer with the Prophet while still a young man. Having finished his prayer, the Prophet saw two men at the farthest part of the Masjid sitting. He called them and they came feeling terrified. He asked them: 'What deterred you from sharing us our prayer?' They said: 'We have done it at home [due to a Shar' excuse]'. Then he said: 'Never do this again; when you do prayer at home and then attend the Masjid and find that the Imaam has not yet done prayer, join him in his prayer and it would be a Naafilah for you.'

— [Aboo Dawood]

THE TRAVELLER IS NOT REQUIRED TO OFFER THE SUNNAH PRAYER

It is not required for the traveller to offer the Sunnah prayers, he can pray if he wants to or leave them if he wants to. Though he will be rewarded for them (the Sunnah prayers before and after Dhur, Maghrib and ‘Isha), as this is a permission from Allah, and the Prophet صلى الله عليه وسلم left it off. The only Sunnah prayers the Prophet never left even whilst travelling were the two Rak’aat of Fajr and the Witr!

It was narrated that ‘Asim ibn Umar ibn al-Khattaab said: “I accompanied Ibn Umar on the way to Makkah. He led us in praying two Rak’aat of Dhur prayer, then he left and we left with him until he came to where his luggage was. He sat down and we sat with him, then he looked towards the place where we had prayed, and he saw some people standing and he asked, ‘What are these people doing?’ I said, ‘They are praying voluntary prayers.’ He said, ‘If I wanted to pray (Naafl or Sunnah prayers) after the Fardh prayer I would have completed my prayer (i.e., not shortened it).’ O son of my brother, I accompanied the Messenger of Allah صلى الله عليه وسلم whilst travelling and he did not add anything to these two Rak’aat until Allah took him (in death); and I accompanied Aboo Bakr and he did not add anything to these two Rak’aat until Allah took him (in death); and I accompanied Umar and he did not add anything to these two Rak’aat until Allah took him (in death); and I accompanied ‘Uthmaan and he did not add anything to these two Rak’aat until Allah took him (in death).”

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

Allah Almighty said: “Indeed in the Messenger of Allah (Muhammad) you have a good example to follow.”

— [Surat al- Ahzab: 21]

WHEN ARE YOU CONSIDERED A TRAVELLER?

There are a lot of Ahadith and opinions on this topic, a summary of this issue will be mentioned below.

You are only considered a traveller for four days in one place, for example, if you travel and go to a place, then you shorten and combine for four days, after that, you become a resident and offer prayer as you normally would. Only if you travel from city to city you're a traveller, or if you do not know when your return date is when you're going to come back, then you can continue to offer prayer, like a traveller.

However, when you know your departure date, if you stay for more than four days, then you only shorten and combine for four days, and after four days you offer prayers like a resident, you offer it in full. If however, you leave before four days and travel elsewhere and this is like a routine (all for four days or less), then you continue offering prayer like a traveller until you return home.

However, if for example, you are travelling and you go to a town and find the Imaam leading prayer (and he is a resident), then you must follow him in the congregation, and offer prayer in full with him, you cannot cut off the prayer mid-way. You are to follow the Imaam.

However, if you are not a traveller or are no longer considered a traveller, and the Imaam leading the prayer is a traveller, it is required upon you to complete the full prayer. So once the Imaam offers two units of prayer, for Dhur for example, and he makes Tasleem, he has completed his prayer as a traveller. You on the other hand are considered a resident and you were following behind him, in this case, when he makes Talseem you don't make Tasleem with him, rather you get up and complete your prayer by yourself.

al-Shanqiti said: "The soundest of all opinions, I believe, is the one that states that whatever is called a travel - no matter how short it is - prayer should be shortened in it for the word "travel" in the Shar' texts is general."

As for when to commence shortening and combing the prayers, al-Sahnqiti said: "A traveller starts shortening his prayers from the moment he leaves the town. One must not do shortening if one is still in his home or town. This is the Jumhoor's, the four A'immah's, and most of the Fuqahaa's view. It is affirmed that the Prophet did shortening of prayers when reaching Dhul Hulaifah. Imaam Malik [affirmed the same meaning and] said: 'When there are inhabited orchards in the town [from which one wants to travel], one must not do shortening till one passes them'. The Jumhoor's view is based on the precondition [stated in the ayah] which is "Ad-Darbu Fil Ard", i.e. travelling, and whoever is not out of his residence area is not considered in a state of travel."

There are a lot of Ahadith and opinions on this topic, a summary of this issue will be mentioned below.

Shortening prayers begins when an individual departs from their usual place of residence, be it a village, city, tents, and so on. A person is deemed a traveller from the moment they set out on a journey and customarily the journey is regarded as travel, with no specific requisites tied to time or distance.

Take, for example, two villages in proximity with interconnected structures; they would be considered a single village. Conversely, if the villages are near yet their structures stand apart, they are treated as distinct villages. A person commencing travel from one to the other is entitled to shorten their prayers, even if the journey involves transiting through several villages.

It is the intention behind travel that determines the legitimacy of shortening and combing the prayers, not the physical action itself. Should a person leave their home with the intent of substantial travel, they are allowed to shorten their prayers. This can continue until the individual returns to their home.

Upon returning to one's place of residence—be it a town, village, or the like—the traveller must cease prayer shortening and combining.

Ali Ibn Rabi’ah narrated: “Once we accompanied Ali Ibn Abi Talib in his way to ash-Shaam. On our way, he shortened the prayers in twos. On our way back to Koofah and seeing its borders, we enquired whether we should complete the prayer or not since we can see Koofah [i.e. its buildings]. He said: ‘No, until we reach it.’ Indicating that prayer shortening should persist until actually reaching home, as the journey is not yet concluded.”

Therefore, one can continue to shorten prayers as long as they are away from their homeland and possess the intention of returning - regardless of whether they are en route or temporarily staying elsewhere. However, if one establishes it as a new place to take as a permanent residence, then they should no longer shorten their prayers.

TEACH YOUR CHILDREN THE PRAYER

Start teaching your children the prayer when they are seven years old and command and discipline them for it when they're ten years old. If they reject the prayer then you hit them.

Hitting them in the Hadith doesn't mean like those animals who hit their kids mercilessly, it refers to that which is equivalent to a little pat to show your disapproval and anger (i.e., you use the toothbrush, siwaak, or towel) to show you're not pleased and in acceptance of this behaviour.

This is because you gave them three years in between, from age 7 to 10, each day you ask your child to offer prayer five times, make Wudoo', and remind them. In a month that's one-hundred and fifty times you've reminded and asked them to pray, and one-thousand eight-hundred and twenty-five times in a year, five-thousand four-hundred and seventy-five times throughout the three years. If you ask them that many times and they still refuse, then something is wrong and you need to discipline them. But if they obey that will insert the love, faith, belief, and Islam into their heart.

After you have firmly established it by asking them and reminding them continuously, every single day, five times a day for three years until they go from seven to the age of ten, you will have established a firm foundation of the religion in their heart at an early age, and that will remain because it was founded at a young age, it will remain until he dies if Allah Almighty wills.

Furthermore, make the prayer enjoyable for your children, join in with them, teach them, play with them, and make it enjoyable for them and not a burden.

Research shows that parents are the most influential part of a student's life, parents are the most inspirational to their children. Sometimes parents don't always consider this, as they don't always see it on a day-to-day basis. The first school for the child is the home. When you secure, teach, and insert the love of Islam there, and your kids see your passion and zeal for it, they will follow too. Become the support and role model they need, become the light at the end of the tunnel for them, before they seek it elsewhere!

Indeed, behind every successful man is a righteous strong, faithful woman, who spent her time patiently raising him.

In Islam there's a rule, that applies to adults and children, we use two methods of teaching people (according to the authority you hold).

- **Incentive reward**

You reward them when they have done something good. I used to have a closet full of toys, every time my grandchildren memorised a chapter from the Quran, I would open it up for them and have them take gifts from there, they used to run to me after they had finished memorising to take it. They know there's a gift waiting for them, this is used to encourage them, make them feel loved, and it showed that we are proud of their achievements!

You want them to sustain it so encourage good behaviour. The incentive reward method operates on the principle of positive reinforcement. Children are encouraged to engage in desirable behaviours or achieve certain goals with the promise of rewards. The rewards can range from tangible items like toys and treats to intangible incentives like extra playtime or praises. This method helps instil motivation in children and promotes the repetition of desired behaviours.

The incentive method can teach valuable lessons about working towards goals, and that efforts can bring rewards. It can also be a tool to teach children about delayed gratification – an important life skill. However, it is essential to maintain balance.

In my perspective, rewarding children is the most effective approach. I have a deep affection for kids, and I actually utilized this method not just with my children, but also my grandchildren. I consistently praised them for their good behaviours and rewarded them, and the impact is evident even now as they continue to gravitate towards good deeds. The strong foundation built during their youthful years continues to influence their behaviours, prompting them to persistently seek goodness. While they initially were motivated by the prospect of rewards from me, as they matured, they started to link their positive actions towards anticipation of reward from Allah. In essence, the reward system enacted during their formative years led them to naturally apply this framework as they grew, making them seek goodness and the blessings it brings from the Almighty High.

- **Intimidation**

I don't recommend this, but under certain circumstances, this has to be done. Scold them, show your displeasure, deprive them of some luxuries, give them a time-out, this is all to show your displeasure and that you're upset. I only recommend this in serious cases like if the child is refusing to offer prayer. The intimidation method utilizes fear or threats to curb bad behaviours. This authoritarian approach may involve punishments, consequences, or displays of authority to intimidate children into behaving as desired. Although this approach might yield quick results, it is generally not encouraged by child psychologists and experts. Intimidation may suppress undesirable behaviours temporarily but does not address the root cause of such behaviours. It can also affect the child-parent relationship negatively, reducing mutual trust and respect. While this establishes clear boundaries, this may only be a temporary solution, actions need to be taken for long-term and lasting effects. For example, if your child is not praying, instead of commanding them to go to their room and pray, pray with them and turn it into a unique bonding experience that they will remember throughout their life.

For most kids, you have to take a balanced approach and use a mix between both, reward for their good actions and discipline for that which they shouldn't be doing. This way the child will be able to distinguish right from wrong. Aim for a blend of discipline, love, guidance, positive reinforcement, natural consequences, and open communication. What's most important is to foster a nurturing environment where children feel loved, understood, and safe to make mistakes as they grow and learn, whilst at the same time understanding certain behaviours (such as missing the prayer time) is inadmissible behaviour, enhancing in them a sense of responsibility and duty.

SUJOOD AT-TILAWAH AND SUJOOD ASH-SHUKR

Sujood al-Tilawah comes in around fifteen places of the Quran, it is recommended for the reader and the listener to perform.

It is disputed whether Sujood al-Tilawah is a legislated act, supererogatory, or compulsory act, the majority of the scholars deem it as a Sunnah, nevertheless, it's always better to perform it.

It's important to mention here that all prostrations must have "Subhaana Rabbiyal a'laa" recited within them. Sujood al-Tilawah is not required at all times. Umar Ibn al-Khattab (may Allah be pleased with him) was once lecturing on a Friday, then he went down and prostrated (made Sujood al-Tilawah). The second time he didn't do it, and said that this was a Sunnah.

The Prophet صلى الله عليه وسلم used to say during Sujood al-Tilawah (there's also another narration of a longer supplication he used to make, the shorter one will be mentioned below):

سبوح قدوس رب الملائكة والروح

"Glory (to You), Most Holy (are You), Lord of the Angels and the Spirit."

Ibn Mas'ood said these two names are Allah's attributes. Both of them mean glorifying and sanctifying Allah and purifying Him above all that evil they ascribe with Him.

Praise be to Allah and glory to Him, sanctifying Him above all the evil they ascribe and associate with Him. He's the Lord of the Angels and Jibreel.

Narrated by Aboo Hurayrah: We prostrated with Allah's Messenger (as he recited these Surat) "When the Heaven split asunder (Surat 84) and "Read in the Name of your Lord (Surat 96)."

— [Muslim]

Narrated by Ibn Abbas: The Prophet صلى الله عليه وسلم prostrated in Surat An-Najm.

— [al- Bukhari]

Narrated by Zaid bin Thaabit: I recited to the Prophet صلى الله عليه وسلم "An-Najm" but he did not prostrate in it.

— [Agreed Upon]

It is because of this that most scholars regard Sujood al-Tilawah as supererogatory because the Prophet would do it on some occasions and leave it off on other occasions.

Narrated by Ibn Abbas: A prostration while reciting Soorat Saad is not one of the 'Azaa'im (those which are always required), but I have seen Allah's Messenger prostrating while reciting it.

— [al- Bukhari]

Narrated by Umar: He said, "O people! We pass (in our recitation) verses to be prostrated at, so whoever prostrates has done the right thing, and there is no sin upon the one who does not prostrate."

— [al- Bukhari]

HOW TO PERFORM SUJOOD AT-TILAWAH IN THE PRAYER

When in prayer and you recite a verse of prostration, when you finish the verse say: “Allah-Hu-Akbar” and go down into prostration right away, then you get up and continue the prayer from where you left off like normal.

But this is just one prostration, not two.

How?

Say Takbeer, go down to prostration and say in prostration what you usually say, then get up without a Takbeer. That’s it. However, if Sujood al-Tilawah comes in the prayer then when the individual stands up from prostration to continue prayer again he should utter the Takbeer.

SUJOOD ASH-SHUKR (PROSTR ATION OF THANKFULNESS AND GRATEFULNESS)

This is performed when something happens, something extraordinary, something that makes you extremely happy, and you get down into prostration straight away upon being informed. For example, when Aboo Bakr heard Musaylamah the liar (who was an evil individual, he claimed to be a Prophet and killed many Muslims) was killed, Aboo Bakr (may Allah be pleased with him) made the prostration of thankfulness straight away — he fell down into prostration out of gratitude to Allah!

Time:
Any time you hear anything that pleases you, you can prostrate.

What to say?
You say what you say in the prostration of prayer, and also thank Allah, show gratitude to Him, magnify and glorify Him! There is no need for Takbirat al-Ihraam or anything, this is just a prostration.

How?
You say: "Allah-Hu-Akbar" and go straight into prostration, magnify Allah, then you get up. That's it. There is no Tasleem with these, they are just prostrations.

This is done in any direction and no Wudoo' is required, because this comes spontaneously.

For women, it's better to cover the hair but this is not a requirement. You perform this with what you're wearing.

The only requirement for this is to say: "Subhaana Rabbiyal - a`laa" and to glorify and magnify Allah in the prostration.

Narrated Aboo Bakra: Whenever the Prophet صلى الله عليه وسلم received a matter which pleased him he used to prostrate to Allah (out of thankfulness).

— [Reported by al- Khamsa except al- Nasaa'i]

Narrated Abdur-Rahmaan bin 'Awf: The Prophet صلى الله عليه وسلم prostrated and prolonged the Sujood, he then raised his head and said, "Jibraeel had come and given me glad tidings, thereafter I prostrated in gratitude to Allah."

— [Ahmad]

Narrated al-Baraa bin 'Azib: The Prophet صلى الله عليه وسلم sent 'Ali to Yemen. The narrator mentioned the complete Hadith. He said: "Ali sent a letter regarding their (the people of Yemen) acceptance of Islam. When Allah's Messenger read the letter, he prostrated in gratitude to Allah the Most High for that."

— [Reported by al- Bayhaqi and its basic meaning is found in sahih al-Bukhari]

SUJOOD ASH-SHUKR & AT-TILAWAH

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Sujood Ash-Shukr: Prostration of gratefulness.

The act of Sujood al-Shukr is one Sujood, it is performed whenever one experiences joy, whether it results from gaining an advantage or warding off a detriment. The references (Daleel) for this practise come from the Ahadith and Aathaar. Included in the Ahadith is the account of Aboo Bakrah (may Allah be pleased with him). As he reported, whenever the Prophet صلى الله عليه وسلم received news that brought him joy, he would respond by prostrating in gratitude to Allah, the Exalted. When news reached the Prophet that his troops had prevailed over their enemy, he was lying with his head in A'ishah's lap, then he got up and fell in prostration.

Sujood At-Tilawah: Prostration of recitation.

Sujood al-Tilawah, while being a Sunnah, is not a compulsory act. There isn't a requirement for purification through Wudoo' to perform it. It involves a single act of prostration. Disengaging from Sujood al-tilawah doesn't necessitate a salam or Takbeer. However, when making the prostration, uttering Takbeer is advised. The same invocations and supplications employed during the prostration of prayer are also recommended in Sujood al-Tilawah. Within the Quran, fifteen locales are identified at which the faithful should perform Sujood al-Tilawah when these passages are recited. Sujood al-Tilawah is performed during specific instances in the Quran where verses of prostration appear. It is an act of submission and respect to Allah, highlighting important aspects of belief, divine glory, and human responsibility., and a means of humiliating the Shaytaan.

IBN HUBAYRAH (MAY ALLAH BE PLEASED WITH HIM)

Ibn Hubayrah was a righteous, honourable and great scholar, and he was appointed as the minister, the second man in command during the Abbasid dynasty. He was well respected and known for his honesty. During that time the Muslims were tested with a lot of trials and tribulations, the Muslims were fighting Muslims! Mas'ood was a Muslim but he wanted to invade Baghdad and fight.

The people went to this great scholar and informed him about it, Ibn Hubayrah thought about it, and he replied both parties are Muslim but the leader is corrupt, if they start invading and fighting each other a lot of Muslim blood will be shed, and many lives will be killed, let me go to a more powerful source...Allah! Duah to Allah. He told the people, just give me one month, I don't want the blood of Muslims shed, it will be of no avail, just give me one month, I want to do what the Prophet صلى الله عليه وسلم did.

During the Prophet's time صلى الله عليه وسلم, there were two tribes, one called Dookwaan and the other called Ra'eel, those two tribes came to Madinah and became Muslims and then got sick because the climate in Madinah was different. Many fell ill there, they developed a fever and eventually died from it. The Prophet gave them camels (from the Zakah) and sent with them 70 of his companions رضي الله عنهم, all of whom had memorised the Quran, he told them to go to the outskirts of Madinah.

These two tribes deceived the Prophet and His companions, killing all of the Prophet's companions except for one or two who managed to escape. This was a grave matter for the Prophet صلى الله عليه وسلم, these were 70 of his beloved companions رضي الله عنهم, all memorisers of the Quran!

Then the Prophet started supplicating against them every single day during prayer for one month straight. Until they were captured and the Prophet punished them, he cut their hands and feet, cauterised their eyes, and threw them in the desert to die. Ibn Hubayrah followed the Prophet صلى الله عليه وسلم, he was a religious man, and he took the Prophet as his excellent example, and verily what a great role model the Prophet is. The righteous people seek to follow the Prophet in every matter, knowing it will lead to the best results!

Ibn Hubayrah told the people, give me one month, I want to make Duah at the last third part of the night when Allah descends to the nearest Heaven and proclaims to all people: "Is there anyone to ask Me, to invoke Me, so I may respond to his invocation?" There is an hour, whosoever coincides it with his prayer, Allah will accept his invocation. In that hour in the last third part of the night during prostration, you will be closest to Allah, and during that time Allah will be nearest to His slave.

So Ibn Hubayrah made Duah for one month. The corrupt leader who intended for all this fighting and invading to take place died.

Allah answered the invocation of Ibn Hubayrah because of his honesty, sincerity, obedience, and devotion. Glory be to Allah!

Allah's Messenger صلى الله عليه وسلم said: “Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: ‘Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?’ ”

— [al- Bukhari]

THE REVELATION OF THE ADHAAN

The Adhaan was prescribed during the time of the Messenger of Allah صلى الله عليه وسلم in Madinah. In the Hadith narrated by Abdullah ibn Zayd ibn Abd Rabbihi, he said: "When the Messenger of Allah صلى الله عليه وسلم decided to use a bell even though he disliked it because it was like what the Christians used, there appeared to me in a dream a man who was wearing two green garments, in whose hand was a bell. I said: 'O slave of Allah, will you sell that bell?' he said: 'What will you do with it?' I said: 'We will call the people to prayer with it.' He said: 'Shall I not show you something better than that?' I said: 'Yes.' He said: 'Say, Allah-Hu-Akbar Allah-Hu-Akbar … (to the end of the Adhaan).' When morning came, I went to the Messenger of Allah صلى الله عليه وسلم and told him what I had seen. He said, 'This is a true dream, in shaa Allah. Get up with Bilaal and tell him what you have seen so that he can give the call because he has a more beautiful voice than you.' So I got up with Bilaal and started telling him what I had seen, and he gave the call to prayer. Umar ibn al-Khattaab heard that whilst he was in his house, and he came out, dragging his cloak behind him, saying: 'By the One Who sent you with the truth, O Messenger of Allah, I saw the same as he saw.' The Messenger of Allah صلى الله عليه وسلم said: 'To Allah be praise.' "

That the words of the Adhaan came in a dream which was seen by a great Sahabi and approved and confirmed by our Prophet صلى الله عليه وسلم. In a Hadith narrated by Ibn Umar the Prophet صلى الله عليه وسلم said: "Dreams are one of the seventy parts of Prophethood." The dream here, which the Prophet صلى الله عليه وسلم described as a true dream, came from Allah and was not a suggestion from a person. So it was a part of Prophethood because it was approved of by the Prophet صلى الله عليه وسلم and was described by him as a true dream. If the Prophet had not approved of it, it would not have been considered a true dream and it would not have been a part of Prophethood. The one who judged it to be true was the Prophet صلى الله عليه وسلم, and the one who commanded them to act upon it was the Prophet صلى الله عليه وسلم, who received revelation (wahy) from Allah.

Umar رضي الله عنه had seen a similar dream. Let us not forget that Umar was one of the rightly-guided khaleefahs (al-Khulafaa' al-Raashidoon), of whom the Messenger صلى الله عليه وسلم said: "I exhort you to adhere to my Sunnah (way) and the Sunnah of the rightly-guided Khaleefahs. Hold on tight to it with your back teeth."

A'ishah reported that the Prophet صلى الله عليه وسلم used to say: "Among the nations who came before you there were people who were muhaddathoon (inspired). If there is anyone like this in my Ummah, it is Umar ibn al-Khattab."

The definition of the Sunnah by the scholars was split into three categories. It consists of everything the Prophet did, said or approved of (silently). When someone did something in front of him and he approved of it – this is also part of the Shari'ah not because that person did it, but because the Messenger صلى الله عليه وسلم approved of it. The Messenger صلى الله عليه وسلم likewise never kept quiet about falsehood and he never approved of anything false or misguided that was done by others. Hence, it's evident that the Adhaan became ingrained in the religion once the Prophet صلى الله عليه وسلم reaffirmed what Allah had revealed to the two companions in their dreams. Moreover, he instructed Abdullah ibn Zayd to teach it to Bilaal, who was then entrusted with the task of summoning the people to prayer (the role of the Mu'adhin).

CALLING THE ADHAAN & IQAAMAH

The Adhaan in Arabic literally translates to conveying. It is the Islamic call to prayer, informing people that the prayer time has begun.

Most of the scholars agree that the Adhaan is Fardh Kifayaa (a communal obligation, if some from the community do it, everyone else is relieved of it, however, if no one does it, there is sin upon all of the community). This is even if they don't hear it directly themselves.

Adhaan is a sign of belief and faith. It is extremely significant, so much so that the Prophet Muhammad صلى الله عليه وسلم would avoid launching an attack on any locality where the Adhaan could be heard, as its presence indicated the practise of Islam within that area.

Anas bin Malik said: “Whenever the Prophet صلى الله عليه وسلم went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see. If he heard Adhaan he would postpone the attack and if he did not hear Adhaan he would attack them.”

There is no Adhaan or Iqaamah required for women, nor their Jumu’ah or congregational prayer, but one can do it if they wish to. Everything else is exactly the same as men when it comes to prayer.

Who Can Call the Adhaan?

Any man who knows it can call it, but usually at the Masaajid, they appoint an individual for this. The person who calls the Adhaan can call the Iqaamah too, and even lead the prayer. There’s no problem with that. It is not required to have a dedicated person for each act.

Anas ibn Malik reported, the Messenger of Allah (peace and blessings be upon him) said: “Supplication is not rejected between the call to prayer and its commencement.” They said, “What should we say, O Messenger of Allah?” The Prophet صلى الله عليه وسلم said: “Ask Allah for wellness in the world and in the Hereafter.”

The Messenger of Allah صلى الله عليه وسلم said: “He who says upon hearing the Adhan: ‘O Allah, Lord of this perfect and complete call, and to establish these compulsory prayers, grant Muhammad the special and distinct position (nearness to Allah and a special station in paradise), and a rank above the rest of the creation, the praised position which You have promised him,’ he will be assured of my intercession on the Day of Judgement.”

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي
وَعَدْتَهُ، إِنَّكَ لَا تُخْلِفُ الْمِيعَاد

In the Adhaan for Fajr, you add: “Prayer is better than sleep” (As-salaahu khairun minan-nawm).

When you call the Adhaan, everything around you that hears, or any item around you, will come and testify on your behalf on the Judgement Day. Your surroundings, the grass, dirt, soil, furniture, etc., that’s why the Shaytaan runs away when he hears the Adhaan, not only that, but he runs away whilst passing wind, why? Because he doesn’t want to hear it and testify on Judgement Day.

The Prophet said: “When Adhaan is being pronounced, Shaytaan takes to his heels [out of the Masjid] and passes wind with noise during his flight so as not to hear the Adhaan.”

— [Sahih al-Bukhari]

The Prophet صلى الله عليه وسلم said: “Your Lord likes it when a shepherd at the top of a mountain pass calls the Adhaan for prayer and then prays. Then Allah says, “Look at this slave of mine, saying the Adhaan and the Iqaamah for prayer and fearing Me. I ask you to bear witness that I have forgiven My slave and will admit him to Paradise.””

There are so many different narrations about the call to prayer. A person can switch between the different (authentic) ones, so long as no disputes or Fitnah will break out from it.

Adhaan is Waajib, whether you are by yourself or with the congregation, but with the congregation it takes a higher form of Waajib.

The most common call to prayer is listed below.

Any man who hears the Adhaan from the Masjid they are obligated to respond, they must go and offer the prayer with the congregation.

Ibn Mas’ood said: “No one keeps away from the prayer (in congregation) except a hypocrite who is known for his hypocrisy.”

— [Sahih Muslim]

Aboo Hurayrah once saw a man getting out of the Masjid after the Mu’adhin recited the Adhaan, then said: “This man has indeed disobeyed Abal Qasim (i.e. the Prophet).”

— [Sahih Muslim]

al- Shawkani emphasised that there should be no doubt regarding the Adhaan's status as an obligatory act of worship due to the incontrovertible evidence supporting its necessity and sanctity. He said: “One must not hesitate to consider this act of worship as a Waajib for its evidences are crystal clear.”

Imaam al-Qurtubi advised the Mu’adhin on his giant responsibility saying: “The Mu’adhin should recite the Adhaan with moderate length of the letter without prolonging its vowels in a way many ignorants do these days as if they are composing musical notes, or disconnecting between the letters to an extent that the Adhaan is no longer understood.”

As for the Iqaamah, it is the call for the commencing of the prayer, whereas the Adhaan is the commencing of the prayer time. Iqaamah is not fardh, it is Sunnah Mu'akadah. If you offer prayer without Iqaamah your prayer is accepted, but it is always better and more rewarding to call it. Some scholars said, you commit a mistake or abuse your prayer when you don't call Iqaamah. The prayer is right and correct, however, more complete and better for you to call the Iqaamah. This ruling applies to congregational prayer and prayer by one's self. After the Iqaamah is made, the prayer should commence. This does not apply to women, only men.

In the case where the Iqaamah has been made, joining the Imaam in prayer takes precedence over any optional prayers. In case there is no time, one could do the Sunnah prayer (referring to the Sunnah associated with the obligatory prayers) after the obligatory one has already been performed.

The Prophet صلى الله عليه وسلم said: “When the Iqaamah is recited, no one performs but the obligatory prayer.”

— [Sahih Muslim]

Ibn Abdil Barr said: “In controversial matters, the strongest of all opinions is the one which has a proof from the Sunnah. [I believe that] when Iqaamah is being recited, no one should commence a Nafilah prayer but after doing the obligatory one for the Iqaamah statement “Hayya ‘Alas Salaat” (come to prayer) urges a Muslim to occupy himself with performing the obligatory prayer. Accordingly, occupying oneself with that which is obligatory is better than anything else.”

RECIEVE INTERCESSION OF THE PROPHET

The Prophet صلى اللّٰه عليه وسلم said: “When you hear the Mu’adhin, say what he says, then send blessings upon me, for whoever sends blessings upon me, Allah will send blessings upon him tenfold. Then ask Allah to grant me al-Waseelah, for it is a station in Paradise which only one of the slaves of Allah will attain, and I hope that I will be the one. Whoever asks for al-Waseelah for me, intercession will be permissible for him.”

— [Muslim]

Duah After Adhaan:

O Allah, Lord of this perfect Call and the Prayer to be offered, grant Muhammad the privilege and also the eminence, and resurrect him to the praised position that You have promised. Verily You never break Your promise.

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي

وَعَدْتَهُ، إَنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

When the Mu’adhin makes the call to prayer, you repeat the call with him. However, when the caller says, “Come to prayer”, and “Come to success”, the listener should say: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ (There is neither might nor power except with Allah). After he completes the call and you conclude by repeating after him, you make the above supplication. This is to acknowledge that you can’t do anything at all, it’s for Allah to help you with it.

As for the supplications which add additional phrases, they are not affirmed in the Sunnah of the Messenger of Allah. Ibn Hajar said: “None of the Ahadith that state the Adhaan mentions such phrases like ‘Ad-Darajatar Rafi‘ah’ or ‘Ya Arhamar Rahimiin’ at its end, as al-Rafi‘i stated in ‘Al-Muharrar.’ It is also not of Sunnah to add ‘Innaka Laa Tukhliful Mi‘ad.’ Many other narrations teach one to say different things during different statements, for example, saying ‘Sadaqta Wa Bararta’ when the Mu’adhin says: ‘As-Salaatu Khairun Minan Nawm’ in the Fajr Adhaan, these narrations are weak or proofless.

As for the reward of repeating after the Mu’adhin, for those who say it before the Mu’adhin or along with him, and not after him, they miss out on this reward. It is also from the innovation of the Suffiyah to wipe the eyes with one’s thumbs the Adhaan is being recited.

SUNAN OF ADHAAN

Ibn al-Qayyim lists the five confirmed Sunan for the call to prayer: What is legislated for one who hears the call to prayer is that he says as the caller says, that he says, 'I am pleased with Allah as Lord, with Islam as religion, and Muhammad as Messenger,' that he asks Allah to give His Messenger the means of nearness and the most excellent reward and that He raises him to the praiseworthy station, then he sends blessings upon him, and then he asks for his needs.

— [Asraar al-Salaat]

Umar ibn al-Khattab رضي ٱللَّٰه عنه reported, the Messenger of Allah صلى الله عليه وسلم said: When the caller to prayer says, 'Allah is the greatest, Allah is the greatest,' then let one of you say, 'Allah is the greatest, Allah is the greatest.' Then he says, 'I testify there is no God but Allah,' one says, 'I testify there is no God but Allah.' Then he says, 'I testify Muhammad is the Messenger of Allah,' one says, 'I testify Muhammad is the Messenger of Allah.' Then he says, 'Come to prayer,' one says, 'There is no power or might but in Allah.' Then he says, 'Come to salvation,' one says, 'There is no power or might but in Allah.' Then he says, 'Allah is the greatest, Allah is the greatest,' one says, 'Allah is the greatest, Allah is the greatest.' Then he says, 'There is no God but Allah,' one says, 'There is no God but Allah,' from his heart and he will enter Paradise.

— [Sahih Muslim]

مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا غُفِرَ لَهُ ذَنْبُهُ

Sa'd ibn Abi Waqqas رضي ٱللَّٰه عنه reported, the Messenger of Allah صلى الله عليه وسلم said: "Whoever says when he hears the call to prayer, **'I testify there is no God but Allah alone, without any partner, and Muhammad is His servant and His messenger, I am pleased with Allah as a Lord, with Muhammad as a messenger, and with Islam as a religion,'** then his sins will be forgiven."

— [Sahih Muslim]

مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

Jabir ibn Abdullah رضي ٱللَّٰه عنه reported, the Messenger of Allah صلى الله عليه وسلم said: "Whoever hears the call to prayer and says: **'O Allah, Lord of this perfect call and established prayer, give Muhammad the means of nearness and the most excellent reward, and raise him to the praiseworthy station that You have promised him,'** then my intercession will be allowed for him on the Day of Resurrection."

— [Sahih al-Bukhari]

Abdullah ibn Amr reported that the Messenger of Allah, peace and blessings be upon him said: "When you hear the caller to prayer, repeat what he says and then send blessings upon me. Verily, whoever sends blessings upon me, Allah will send blessings upon him ten times. Then, ask Allah to grant me the means of approach, for it is a station in Paradise not befitting but for one servant among the servants of Allah. I hope I am that one servant. Whoever asks Allah to grant me the means of approach, the intercession is permitted for him."

— [Sahih Muslim]

Abdullah ibn Amr reported: A man said: "O Messenger of Allah, the callers to prayer have been favoured over us." The Messenger of Allah, peace and blessings be upon him, said: "Say as they have said. When you have finished, ask Allah and you will receive."

— [Aboo Dawood]

In conclusion, the Sunan of hearing the call to prayer are five:

- **Repeating after the caller, except to declare the strength of Allah at its appropriate time**

As for the statement in the Adhaan: "Hayya 'Alas Salaah, Hayya 'Alal Falaah." It is Sunnah to turn the head to the right when you say the first statement, and then to the left with with the next. This is not required and many don't follow it these days because of the fixed microphones but it is always better to uphold the Sunnah. So whoever can adjust the microphone so they are able to do this, should do so, and if you are unable to, then that does not affect the validity of the Adhaan.

- **To declare one's pleasure with Allah, Islam, and His Messenger**
- **To ask Allah to give the Prophet nearness to Him the most excellent reward, and the unique praiseworthy station**
- **To send blessings upon the Prophet**
- **To ask Allah for one's needs**

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Shaykh Musa Jibril حفظه الله

THE CALL TO PRAYER (ADHAAN)

4x	ٱللهُ أَكْبَر	Allah is the Greatest
2x	أَشْهَدُ أَنْ لاَ إِلَـهَ إِلَّا ٱللهُ	I bear witness that there is no Deity worthy of worship but Allah
2x	أَشْهَدُ أَنَّ مُحَمَّدًا رُسُولُ ٱلله	I bear witness that Muhammad is the Messenger of Allah
2x	حَيَّ عَلَى ٱلصَّلاة	Hasten to prayer (Salaah)
2x	حَيَّ عَلَى ٱلْفَلاَح	Hasten to success
2x	ٱلصَّلاَةُ خَيْرٌ مِنَ ٱلنَّوم	Prayer is better than sleep

» Only in the Fajr Adhaan

2x	ٱللهُ أَكْبَر	Allah is the Greatest
1x	لا إله إلا الله	There is no God worthy of worship but Allah

THE CALL TO COMMENCING THE PRAYER (IQAAMAH)

@Lightofthetruth

Shaykh Musa Jibril حفظه الله

1x	الله أكبر الله أكبر	Allah is The Greatest, Allah is The Greatest
1x	أَشْهَدُ أَنْ لاَ إِلَـهَ إِلَّا ٱللهُ	I bear witness that there is no Deity worthy of worship but Allah
1x	أَشْهَدُ أَنَّ مُحَمَّدًا رُسُولُ ٱلله	I bear witness that Muhammad is the Messenger of Allah
1x	حَيَّ عَلَىٰ ٱلصَّلاَة	Hasten to prayer (Salaah)
1x	حَيَّ عَلَىٰ ٱلْفَلاَحَ	Hasten to success
2x	قد قامت الصلاة	Prayer has started
1x	ٱللهُ أَكْبَر	Allah is the greatest
1x	لا إله إلا الله	There is no God worthy of worship but Allah

SUBHAANALLAH, ALHAMDULILAH, ALLAH-HU-AKBAR

Narrated by Aboo Hurayrah رضي الله عنه, Allah's Messenger صلى الله عليه وسلم said: "Whoever glorifies Allah (by saying SubhaanAllah) after every Salaah (prayer) thirty-three times, and praises Allah (by saying Alhamdulilah) thirty-three times, and exalts Allah (by saying Allah-Hu-Akbar) thirty-three times (those are ninety-nine in all), and says to complete a hundred Laa ilaaha ill-Allahu wahdahu laa sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadeer (There is nothing which deserves to be worshipped except Allah alone who has no partner; to Him praise is due, and He has power over everything), his sins will be forgiven, even if they are as abundant as the foam of the sea."

— [Muslim]

Note: It is not permissible to make Tasbeeh and Athkaar loudly so much so that it disturbs other worshippers. As for congregational Athkaar, this takes the same ruling as congregational Duah, it is an innovation in the religion and therefore misguidance. The Prophet did not recite Dhikr in a loud voice after performing prayer except for the purpose of teaching them to people. It was indeed of the Prophet's characteristics to perform acts of worship continuously and publicly [so people could learn them].

Ibn Abbas said: "It was well known at the Prophet's time to recite Athkaar loudly after performing Fardh prayer."

Some scholars such as al-Shafi'ee interpreted this to mean the Sahabah raised their voices with Dhikr only for a short period of time as a sign of showing its superiority. However, this does not entail that they always raised their voices with it. Accordingly, the proper way is that both the Imaam and Ma'mum recite the Dhikr silently unless there is a need to teach it to other people.

سبحان الله

Glory be to Allah

ٱلْحَمْدُ لِلَّهِ

Praise be to Allah

الله أكبر

Allah is The Greatest

At the end of every Salaah is Dhikr. The Messenger of Allah taught us that it is the best form of Dhikr that will be taught and can be said by the slave of Allah - the saying of SubhaanAllah, Alhamdulillah Allahu Akbar and La ilaha illAllah. Aboo Hurayrah reported, the poor amongst the emigrants came to the Messenger of Allah and said: “O Prophet of Allah. The possessors of great wealth have obtained the highest ranks and the lasting bliss. They pray as we pray; they fast as we fast; and they have surplus wealth which they give in charity and set slaves free, but we have no wealth which we may give in charity.” The Messenger of Allah (ﷺ) replied: “Shall I not teach you something by which you will catch upon those who have preceded you, and get ahead of those who come after you, only those who do as you do being more excellent than you.” They said: “Yes, O Messenger of Allah.” Then he told him: “At the end of every Salaah exalt Allah (say: Allah is Most Great - Subhanallah) 33 times; praise Him (say: Praise be to Allah - Alhamdulillah) 33 times; and declare His greatness (say: Allah is the greatest - Allah-Hu-Akbar) 33 times (in another narration 34 times). [In other narrations: And end it by saying, "There is no God but Allah alone, there is no partner, to Him belongs the Kingdom, to Him praise is due and He has power over everything]." Aboo Saalih said: The poor amongst the emigrants came back to the Messenger of Allah after some time and they said: “O Messenger of Allah, our brethren, the rich companions have heard what we have done and they did the same. Teach us something more to do.” The Prophet said - ذَلِكَ فَضْلُ اللّٰهًّ يُعْتِيهِ مَن يَشَاءٌ - That is the grace and favour of Allah, He gives to whomever He pleases. This means that the individual who uses all of his resources to worship Allah then He is the most victorious. He is the one who has earned that favour from Allah. So the one that remembers Allah, the one that gives Sadaqah, the one that prays, the one that fasts, then He is the one that uses all of His resources to worship Allah. And this is purely a favour from Allah.

- - - [Sahih Muslim & Others]

سبحان الله

Glory be to Allah

ٱلْحَمْدُ لِلَّهِ

Praise be to Allah

الله أكبر

Allah is The Greatest

ONE MUST ALWAYS STRIVE TO SEEK THE TRUTH

It was narrated from Aboo Sa'eed that two men performed Tayyamum and prayed, and then they found water when there was still time left for prayer. One of them performed Wudoo' and repeated the prayer, and the other did not. They asked the Prophet صلى الله عليه وسلم about that and he said to the one who did not repeat the prayer: "You followed the Sunnah and your prayer is acceptable." He said to the other: "And you will have something like the reward of two prayers." What does this tell you? We must strive to reach the truth, openly and sincerely, the truth is only one — we must strive with an open heart to seek the truth and follow its path — the path of the Prophetic tradition, the path of Aboo Bakr, Umar, ‘Uthmaan and 'Ali.

قَدْ أَفْلَحَ ٱلْمُؤْمِنُون

ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَـٰشِعُون

Allah Almighty said: “Successful indeed are the believers. Those who offer their salaah (prayers) with solemnity and full submissiveness...”

— [Surat al- Mu‘minun: 1-2]

Islam exhorts believers to seek enlightenment and wisdom, to reflect, and to strive for truth and understanding. Seeking the truth in Islam allows a deeper understanding, one must put all emotions and desires aside and follow the authentic evidence once it's been made clear to them. The fundamental objective is not only to seek the truth but also to implement it into daily life. Allah says in the Quran: **“O you who believe! Be afraid of Allah, and be with those who are truthful (in words and deeds)”**, indicating the emphasis on truth and sincerity in one's words and actions.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّـٰدِقِين

The quintessential truth sought by believers is the oneness of God (Tawheed), and Muhammad is His last and final Messenger. This doctrinal truth differentiates belief from disbelief and guidance from misguidance. Journeying towards truths enables believers to come closer to Allah, purify their faith, and identify and rectify deviations.

There is a profound emphasis on prioritizing authentic evidence (Daleel), from the Quran and Sunnah, over personal desires (Hawa), emotions, and cultural practises. This becomes particularly crucial when it comes to religious matters. The Quran, the word of Allah, and the Sunnah, which embodies the teachings and practises of the Prophet صلى الله عليه وسلم, are the core of the Islamic faith, anything relevant to the faith is found in them. They offer the most authentic sources of truth, providing guidance on all issues. Allah exemplifies this in the Quran by stating:

"You shall not accept any information unless you verify it for yourself. I have given you the hearing, the eyesight, and the brain, and you are responsible for using them."

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا

Additionally, adhering to these authentic sources within Islam assists in overcoming personal biases and emotional influences. Given that humans are considered susceptible to errors and personal desires, revelation helps in ensuring actions and beliefs are instinctively aligned with divine wisdom rather than personal conjectures or societal expectations. They serve as a standard reference point that reduces conflicts arising from diverse interpretations. Adherence to these sources ensures that practises align with the core Islamic principles and protect individuals from adopting harmful or erroneous customs that might surface from cultural practises. Islam places a strong emphasis on guarding against unwarranted innovation (Bid‘ah). This dependence on authentic evidence helps to maintain the original integrity of Islamic teachings and shields it from any form of distortion or dilution. That's why Muslims are directed to return back to the fundamentals - the Quran and Sunnah - from the counsel of trustworthy knowledgeable scholars.

WARNING AGAINST ABANDONING THE FRIDAY PRAYER

Aboo Hurayrah رضي ٱللَّه عنه narrated that the Prophet said: “One of you would raise his Subbah a mile or two away from his home but finds no grass then goes further. When Friday prayer is due; he does not attend it, then the second Friday, then the third one till his heart is sealed [from all goodness].”

- This is a severe threat against the one who abandons Friday prayer to raise his Subbah of sheep or camel, getting far away from the Masjid then misses the prayer. Preoccupied with the world. The Subbah is a herd of horses, camels or sheep between twenty and thirty, and it is said that it is between ten and forty heads.

— [Ibn Majah & Others]

Aboo Hurayrah and Ibn Umar رضي ٱللَّه عنه said that they heard the Prophet صلى الله عليه وسلم say while standing on his pulpit: “Either those who abandon attending Friday prayer stop doing so, or Allah will seal their hearts [from all goodness] and then they would become of the Ghaafilin.”

- [The Ghaafilin are those whose hearts know no good].

— [Sahih Muslim]

Ibn Mas’ood رضي ٱللَّه عنه narrated that the Prophet addressed those who do not present themselves on Friday prayer: “I was about to order a man to lead people in prayer then burn the houses of those men who do not present themselves on Friday prayer.”

— [Muslim]

Muhammad Ibn Abdir Rahman Ibn Zuraarah said: “I heard my uncle - who has no like in our family - say, the Prophet said: ‘Whoever hears the Adhaan for Friday prayer and does not respond [i.e., attends the Masjid] then hears it and does not respond, then hears it once again and does not respond, Allah will seal his heart and turns it into that of a hypocrite.’ ”

— [al-Bayhaqi]

Ibn Abbas said: “Whoever does not present himself to Friday prayer three consecutive times has indeed casted Islam behind his back.”

— [al- Targhib wal- Tarhib]

Abil Ja‘d Ad-Damri (a Sahabi) related that the Prophet said: “Whoever abandons three Friday prayer out of laziness, Allah will seal his heart.”

- The words “out of laziness” mean out of carelessness for the act of ignoring Allah’s orders is considered an act of disbelief.

— [at-Tirmidhi]

It is from Allah’s mercy to give three chances so one can repent and go back again to the straight path and attend the Jumu‘ah prayer and never abandon it but for Shar’ excuse. As for the one who is unable to perform Jumu’ah for a certain reason such as sickness, or they are a traveller, something which goes beyond his capability and misses it, the Jumu’ah is not required from him but he is required to offer Dhur prayer.

AHAHDITH PERTAINING TO THE FRIDAY PRAYER AND ITS SUNNAN

- **Bathe, perfume yourself (for men), clip your nails, use the Siwaak i.e., beautify yourself**

Aws Ibn Aws said, I heard Allah's Messenger say: "Whoever takes a bath on Friday perfectly then goes [to prayer] early, [heads to the Masjid] on foot not riding, sits so close to the Imaam [i.e., in the first rows], listens [to the Imaam carefully] and does not do any act of laghw; for every step he makes he would be granted a reward equal to that given to the one who fasts and perform Qiyam al-Layl for a whole year."

— [Musnad Ahmad]

Salman al-Farisi related that the Prophet said: "Whoever bathes on Friday, cleans himself with that he could use, then applies perfume, then proceeds early [to the Masjid], separating not between any two sitting together and performs what he could of Naafilah and when the Imaam comes, he listens carefully; whatever sins he commits between this Jumu'ah and the one that follows would be forgiven."

— [Sahih al-Bukhari]

Ibn Umar narrated that the Prophet said: "Whoever amongst you intends to attend Jumu'ah [prayer], should take a bath."

— [Sahih al-Bukhari]

- **Go early to the Masjid and sit close to the Imaam (i.e., first rows)**

Aboo Hurayrah related that the Prophet said: "On Friday, angels stand on the entrances of Masaajid, recording the first to attend the Masjid then those who follow. The like of the one who comes so early like the one who offers a camel for the sake of Allah, the one next is like the one who offers a cow, then a horned ram, then a hen and then an egg. When the Imaam shows up, they close their records to listen to the Dhikr [Khutbah]."

— [Sahih al-Bukhari]

- **The obligation of listening to the Khutbah. It is not even permitted to reply to a greeting when the Khutbah is taking place. There must be complete silence! The only thing permissible is to perform Tahiyyat al-Masjid quickly, as this is the right of the Masjid**

The Prophet said: "Whoever enters the Masjid while the Imaam is delivering the Khutbah on Friday should perform two short Rak'aat."

Aboo Hurayrah related that the Prophet said: "When you ask your companion to keep quiet and to listen when the Imaam is delivering the Khutbah (religious speech), then you have done laghw yourself [i.e., evil act]."

— [Sahih al-Bukhari]

- **Face the Imaam, towards the Qiblah**

Ibn Qayyim said: “The Prophet used to deliver his Khutbah while standing and facing the Sahabah and they facing him.” The people are not allowed to turn their backs to the Imaam and the Qiblah, but the Imaam is permitted to turn his back to the Qiblah to face the worshippers and make Khutbah to them.

- **Recite Surat al-Kahf**

Aboo Sa’eed al-Khduri that the Prophet said: “Whoever reads Surat al-Kahf on Friday, he will be illuminated with light between the two Fridays.”

- **Make a lot of Duah and catch Sa’aat al-Istijaabah**

Aboo Hurayrah narrated the Prophet said: “On this day there is a time when no Muslim stands and prays, asking Allah for something, but Allah will grant him it” – and he gestured with his hands to indicate how short that time is.

— [Sahih al-Bukhari & Sahih Muslim]

- **Send a lot of Salawaat on the Prophet**

The Prophet said: “The best of your days is Friday. On that day Adam (peace be upon him) was created; on that day he died; on that day the trumpet will be blown; and on that day all of creation will swoon. So send a great deal of blessings upon me (i.e., on Friday), for your blessings will be shown to me.” They said, “O Messenger of Allah, how will our blessings upon you be shown to you when you have turned to dust?” He said, “Allah has forbidden the Earth to consume the bodies of the Prophets.”

— [Aboo Dawood]

Summary of Reward:

The one who performs Jumu‘ah prayer would be granted a great reward if done properly fulfilling all its conditions, etiquettes and Sunnan:

1. **Get a reward the amount of which is like that given to one who spends a whole year fasting its days and spends its night doing Qiyaam**
2. **Get a reward equal to that who offers a camel, be it a she-camel or he camel, a cow, a hen, a horned ram - for it would be more perfect than other rams- a hen or an egg for the sake of Allah each in proportion to how much early one attends the Masjid**
3. **Be forgiven of all his sins which he commits between the present Jumu‘ah and the one that follows and three more days - as some narrations state**
4. **Get your reward recorded by the angles - (other than preserving ones)**

SUNNAT AL-JUMU'AH

@Lightofthetruth

Shaykh Musa Jibril حفظه الله

Ghusl/beautify self (and clip nails)

Wear new/clean clothes

Use Siwaak & perfume

Go early to the Masjid

Walk to the Masjid

Recite Surah al-Kahf

Perform Tahhiyat al-Masjid

Sit in the front rows next to the Imaam

Refrain from wordly talk

Listen attentively to the Khutbah

Make lots of Salawaat

Duah in Sa'aat al-Istijaabah

EID PRAYER

Firstly it must be understood that there are only two Eids in Islam, Eid al-Fitr and Eid al-Adhaa. Eid prayer is an integral part of the Islamic celebrations marking the conclusion of Ramadan (Eid al-Fitr) and the culmination of Hajj (Eid al-Adhaa). This prayer has profound religious, social, and cultural significance in Islam, embodying the ideals of unity, gratitude, and continuous remembrance of Allah. Eid prayers are an act of thanksgiving towards Allah and a re-emphasis that prayer is a coolness and tranquillity for the believers, therefore part of the celebratory activities. On Eid al-Fitr, the prayer signifies gratitude for the grace and strength to complete the fasting and intensive worship during the blessed month of Ramadan. Meanwhile, on Eid al-Adhaa, the prayer is a show of thankfulness for the Hajj and its completion. At the same time, it recalls the exemplary faith and obedience of the Prophet Ibrahim (peace be upon him) that Eid al-Adhaa commemorates.

The purpose of Eid prayer extends beyond individual spirituality. It is also a community-level observance conducted in the congregation, typically in large open spaces known as Eidgahs, emphasising equality, fraternity, and shared joy. The sense of community fosters a spirit of brotherhood and mutual empathy, smashing social barriers. Umm ‘Atiyyah reported: We were ordered to come out on the day of Eid, even the young girls and menstruating women from their houses. We would stand behind the men and declare the greatness of Allah along with them (properly veiled), and supplicate to Allah along with them, hoping for the blessings of that day and its purification from sin. Additionally, the obligatory charity associated with Eid, Zakat al-Fitr at the end of Ramadan, allows Muslims to share their happiness with those less fortunate. Furthermore, on Eid al-Adhaa, Muslims who are financially able, typically sacrifice a permissible animal (sheep, goat, camel, or cow) and distribute its meat among family, neighbours, and the poor, symbolising both sharing blessings and remembering the needy.

al-Shawkani said: “The Prophet used to perform the Eid prayer in both Eidain and never missed one. He also ordered Muslims to attend it even women - whether old or young and even those who are having their menses. The latter were ordered not to pray with other Muslims but to share them the goodness and listen to the Khutbah. Even the woman who has no garment to wear; she should borrow one from her Muslim sister. All these orders and instructions clearly and strongly indicate that attending the Eid prayer is an affirmed Waajib on every Muslim individual - not on a group of Muslims.”

While Salaat al-Eid is ideally offered at the Musalla, it is acceptable to conduct it within a Masjid.

How to Perform the Eid prayer:

The Eid prayers are performed as two units. Firstly you start with Takbirat al-Ihraam. The first unit contains six Takbiraat (six times after Takbirat al-Ihraam, you raise your hands in Takbeer, following the Imaam). Ibn Umar, the Sahabi that was determined and most adherent to the Prophet's Sunnah raised his hands for each Takbeer. During the last Takbeer, you recite al-Faatiha and another Surah or Suwar, then bow and prostrate like normal. When you rise for the second unit, this unit contains five Takbiraat, it's performed similarly to the first unit.

The majority of the scholars said between each Takbeer you recite SubhaanAllah, Walhamdulilah, WaAllahu Akbar, wa La Ilaha IllAllah, although there are some scholars who held nothing should be said in between. I personally hold the person can recite if he wishes to do so, the most important matter is that you perform the Takbiraat. You should perform prayer as normal after the Takbiraat, continuing to follow the Imaam. After Tasleem there is a Khutbah, but the difference between this Khutbah and the Khutbah on Friday is this Khutbah is optional, one can sit and listen or leave if he wishes to do so, whereas the Khutbah on Friday is obligatory to be listened to.

Narrated by Aboo Sa'eed: The Prophet used to go out on the day of the breaking of the fast and the day of sacrifice to the place of prayer, and the first thing he would start with was the prayer. When he finished he would stand facing the people, who were seated in their rows, and he would then preach to them and command them.

— [Agreed Upon]

Narrated by 'Amr bin Shu'ayb from his father on the authority of his grandfather: the Prophet of Allah said, "The Takbeer in (Eid) al-Fitr prayer are seven in the first rak'ah and five in the second and the recitation of the Quran in both is after the Takbeer.

— [Aboo Dawood]

THE PRAYER FOR RAIN

Prayer for rain, known as Salaah al-Istisqa, is a type of prayer in Islam that seeks Divine intervention (from Allah) in times of drought or extreme dry periods. This prayer was performed by the Messenger of Allah and his companions numerous times. It is deemed deeply significant as it is intended as humble supplications for rain, with sincere turning back to Allah. Salaah al-Istisqa signifies reliance on Allah and demonstrates acknowledgement of His complete control over all things - including nature, underlining the power and mercy of the Creator.

The purpose of this prayer extends beyond the mere physical request for rain. Rooted in faith, it serves as a paramount reminder for Muslims about the interplay of dependence, gratitude, and humility before Allah and the true limitations of the creation. It is typically performed congregationally and reflects collective concern and mutual sympathy as a community. The Messenger of Allah صلى الله عليه وسلم said: "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."

Moreover, Salaah al-Istisqa reminds Muslims of their transgressions and encourages them to repent. Thus, this prayer prompts self-reflection and drives ethical improvement.

Narrated by Ibn Abbas: Allah's Messenger went out (of al-Madinah to pray for rain) humbling (himself) wearing rough clothes, submissive, walking slowly, supplicating (Allah). Then, he offered two Rak'aat in the same way he prayed Eid, but did not deliver your kind of Khutbah.
— [al- Khamsa]

This prayer is similar to the Eid prayer, it is two units of prayer, usually performed outside. There are special supplications you can make, the Imaam should make Duah for forgiveness.

The Imaam should also take off his jacket and switch it from right to left, like Allah will change the situation and bring rain, because when there's a drought there's a shortage of food and people die!

When they used to experience a drought, Umar used to seek rain by asking al-Abbaas bin Abdul Muttalib to supplicate to Allah for rain, then Umar would say: "O Allah, we used to ask our Prophet to supplicate to You for rain, and You would give us rain. We are not asking our Prophet's uncle to supplicate to You for rain, so give us rain." They would then be given rain.

— [al- Bukhari]

THE ECLIPSE PRAYER

In Islam, the prayer for an eclipse is known as Salaat al-Khusuf for a lunar eclipse and Salaat al-Kusuf for a solar eclipse. The purpose of the eclipse prayers is to express humility in front of Allah and acknowledge His supreme power and control over all things - including natural phenomena - such as eclipses. Both the lunar and the solar eclipses were viewed by the Prophet Muhammad صلى الله عليه وسلم as signs reflecting the mightiness of Allah, meant to inspire awe and to encourage people to turn to prayer and remembrance of His grandeur. Additionally, these prayers serve as a reminder that every aspect of creation is under the Divine governance of Allah.

In the pre-scientific era, eclipses were often seen as ill omens or supernatural events causing fear and confusion. However, Islam asserts that these celestial events are natural occurrences designed and controlled by Allah, not brought about by the actions of humans or supernatural entities. On the day the Prophet's son Ibrahim died, the sun eclipsed and the people said the eclipse was because of the death of Ibrahim. The Messenger of Allah صلى الله عليه وسلم said: "The sun and the moon are two signs of Allah and they do not eclipse because of the death or birth of any person. When you see them, call upon Allah and pray until the eclipse is clear."

The prayer of eclipse consists of extra prayers (Rak'ahs) and an extended recitation of the Quran. The community is encouraged to gather in congregation, reinforcing a sense of unity and shared experience. A'ishah reported: The sun eclipsed in the time of the Messenger of Allah صلى الله عليه وسلم, so he sent a caller to announce a congregational prayer. They gathered and arrived, then they exalted Allah and prayed four cycles, two by two, with four prostrations.

Significantly, eclipses are moments that prompt Muslims to reflect on life's transient nature. The temporary darkening of the sun or the moon acts as a potent reminder of the Day of Judgement, encouraging adherents to engage in repentance and perform good deeds.

Therefore, when news of an eclipse reaches the people, the Shaykh or the Imaam will call the people and ask them to come to the Masjid. Everyone will run to give charity and offer prayer in the congregation. Asma' bint Abi Bakr reported: The Prophet صلى الله عليه وسلم had ordered the emancipation of slaves during a solar eclipse. This prayer is also two Rak'aat.

Firstly, the Imaam recites the Faatiha, then makes a prolonged recitation (i.e., two or three Ajzaa'), then he will bow, he will prolong this bowing (for as long as i.e., two or three juzz) making Duah. Upon getting up from the bowing (like in normal prayer) the Imaam will recite the Quran again, a little shorter than before, then he will bow again this time shorter than the previous one. After rising he will go down for prostration. In this prayer the recitation of the Quran and bowing is made twice in each unit.

Narrated by A'ishah: The people complained to Allah's Messenger about the lack of rain. So, he gave orders for a mimbar, which was put for him at the prayer place. He then fixed a day for the people to come out. And he came out when the edge of the sun appeared, sat down on the Minbar pronounced the greatness of Allah and expressed His praise. Then, he said: "You have complained of drought in your abodes. Allah has ordered you to supplicate Him, and promised that He would answer (your supplications)." Then he said: "All praise is due to Allah, the Rabb (Lord) of the universe, the Compassionate, the Merciful, the Master of the Day of Judgement; nothing deserves to be worshipped except Allah, Who does what He wills. O Allah! You are Allah, nothing deserves to be worshipped except You; You are the Rich, and we are the poor; send down rain upon us and make what You send down strength and satisfaction for a time." He then raised his hands and kept raising them till the whiteness of his armpits was visible. he then turned his back to the people and inverted his cloak while keeping his hands raised. He then faced the people, descended and prayed two Rak'aat. Then, Allah produced a cloud and storms of thunder and lightning came and rain fell.

— [Aboo Dawood]

Narrated by A'ishah رضي الله عنها, Allah's Messenger صلى الله عليه وسلم recited (from the Quran) in an audible voice in the prayer at an eclipse, and prayed two Rak'aat in which he bowed four times and prostrated four times.

— [Agreed Upon]

ISTIKHAARAH PRAYER

In Salaat al-Istikhaarah, the only thing required is to offer two Rak’aat prayer and make the confirmed Duah.

Istikhaarah is not always needed for every situation as it is commonly thought. For instance, if you want to propose to a woman and you have heard good reports about her integrity and character, having fulfilled all necessary research and inquiries, you do not need to perform Istikhaarah. When weighing up opportunities or options that are obviously good for you, Istikhaarah is not necessary. Essentially, if the benefits of a situation are clear and within your grasp, you should place your trust in Allah and seize them without the need to perform Istikhaarah. Similarly, situations that are downright disadvantageous don't require Istikhaarah either. For instance, considering a house that is priced highly while being in a bad location doesn't necessitate Istikhaarah; you simply place your trust in Allah and reject the offer.

Istikhaarah is to be utilized when you're uncertain about a matter. Suppose you're considering a proposal but have limited information about the person, or your intuition about the situation is divided. In such cases, Istikhaarah (Divine intervention of seeking Allah’s guidance) is required. Keep in mind that Istikhaarah is a matter of the heart. It aligns your heart with or against a certain matter, guiding you in the path that's best for you. Istikhaarah is not about dreaming or seeing particular signs in dreams, it's about the inclinations of your heart and inner peace.

Istikhaarah is agreed upon as a Sunnah, there is a unanimous consensus on this. It involves offering two units of non-obligatory prayer (Rak'aat). Consultation, in addition to Istikhaarah, is also recommended. Seek the advice of those you trust as this is also endorsed in the Quran.

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى
ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).

— [Surat Ali- Imran: 159]

Remember to adhere to the etiquettes of Duah. After completing the two Rak'aat for Istikhaarah, you say the Istikhaarah prayer. You can perform Istikhaarah at any time, even during the hours typically discouraged for prayers, as this is seen as a need-based prayer or Salaah. The general guideline is to offer two units of prayer, after completing the prayer, face the Qiblah and raise your hands up, glorify Allah, send Salawaat upon the Prophet, follow it with the specified Istikhaarah invocation and end it with Salawaat upon the Prophet.

ISTIKHAARAH INVOCATION AND ITS RESULTS

The Messenger of Allah صلى الله عليه وسلم said, if any one of you is concerned about a decision he has to make, then let him pray two rak'ahs of non-obligatory prayer, then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ، وَلَا
أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ- خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي- عَاجِلِهِ
وَآجِلِهِ- فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
أَمْرِي- عَاجِلِهِ وَآجِلِهِ- فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

O Allah, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allah, if in Your knowledge, this matter (then it should be mentioned by name) is good for me both in this world and in the Hereafter (or: in my religion, my livelihood and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.

Many individuals assume that after performing Istikhaarah, they must experience a dream or a sense of tranquillity, and so forth. Scholars affirmed that after completing this prayer, one should engage in activities they feel naturally drawn to, rather than relying on dreams for guidance or requesting others to undertake the prayer in their stead. It is essentially a form of supplication, where a Muslim seeks the assistance of Allah to direct them towards what is beneficial. So if someone has prayed Istikhaarah and made a concerted effort to discern what is in their best interest – such as seeking advice, analysing the situation, and soliciting opinions from experienced individuals - and subsequently proceeds with that decision, it is assumed that this is the best course of action for them. They might not initially feel completely at ease, but that doesn't lessen the value of their chosen path. When a Muslim willingly embarks on a path that ultimately proves to be successful, they will undoubtedly feel content and joyful. Alternatively, if the person does not find success in the pursued event after performing Istikhaarah, it bears benefits unknown to them but understood by Allah Almighty. Even in situations where the perceived positive outcome isn't apparent, the hidden goodness, known only to their Divine Creator, exists. So, they will recognise that the good they seek lies elsewhere and still find contentment and gratitude towards Allah for that realisation.

The Istikhaarah prayer is a profound expression of monotheism, revealing an individual's deep reliance on Allah's assistance, surrender to His will, trust in Him, and seeking of help from the One who holds all goodness. Only He can bestow goodness in its entirety and prevent all that is harmful. It's He who, if showers abundant mercy upon a servant, none other than Him can obstruct it. Should His mercy be withdrawn, no one can channel it to the servant through any other means, such as bird omens, astrology, horoscopes, etc. This supplication (Istikhaarah) testifies to the existence of Allah (Glorified be He), acknowledges His supreme attributes like perfect knowledge, power, and intent, and reaffirms His Lordship. It emphasises entrusting all affairs to Him, seeking His aid, relying on Him, and forgoing dependence on personal abilities. It recognizes that there's no power or strength, save Him. It admits the failings of human beings to understand their own good or to secure it and understands that it lies solely in the hands of one's Protector, Creator, and true God.

In Imaam Ahmad's Musnad, it has been narrated by Sa‘d ibn Abi Waqqaas that the Prophet صلى الله عليه وسلم stated: “The indication of a blessed son of Adam is his seeking of guidance from Allah (Istikhaarah) and contentment with what Allah decrees, and the trait of the doomed son of Adam is his neglect of seeking guidance from Allah (Istikhaarah) and his discontentment with what Allah has destined.”

Unfortunately, today many people have invented ways of performing Salaat al-Istikhaarah, which holds no foundation in the religion. Ways neither affirmed in the Quran nor Sunnah, neither practised by the righteous Salaf. On the contrary, they make lies against the Prophet to justify their illegitimate ways. Some ways are apparent in their misguidance and only an ignorant falls for such fabrication and deceit. Some methods are even clear-cut Kufr, such as fortune-telling and astrology. One very common way which is foundationless in the religion is known as the Quran method: One opens the Mushaf randomly, if one’s eyes fell on an Ayah that talks about mercy, he would do the thing he wishes, otherwise, he won’t. Another way is people going to Mashaykh and righteous people to perform Istikhaarah on their behalf, which is contradictory to the Sunnah.

The words of Ibn Qayyim can be applied on the one who becomes impatient with their Istikhaarah: “The warm-hearted father always does that which is best for his son; he would even cut one of his organs if necessary. And he would deprive him sometimes from money or desires if this is for his own good. Allah the All-Wise and Most Merciful always showers His creation with mercy when afflicting them with misfortune for their own good. Only those with deep faith in Allah would understand and believe in this, unlike those who lack knowledge of Allah’s perfect names and attributes and resorted instead to their deficient minds, such would gain nothing at all. Those who believe deeply in Allah and His perfect knowledge would feel content in this world and in the hereafter when they would live in Paradise. This is what it truly means to believe in Allah, and accept Islam as one’s religion and Muhammad as our Messenger.

MISCONCEPTIONS OF ISTIKHAARAH

Reflect on the process of what Allah decrees - it is encapsulated between two vital elements: Firstly, entrusting Him and seeking His guidance through Istikhaarah prior to the realisation of His decree. Secondly, embracing contentment with His judgment post its manifestation. These elements define the blessings of existence. The doom, however, is characterized by the absence of trust in Him and the failure to seek His guidance via Istikhaarah before the unfolding of His decree, coupled with dissatisfaction after it transpires. Therefore, reliance on Allah is paramount before His decree actualizes, followed by rightful servitude to Him, showcased in the acceptance and contentment after the decree's fulfilment.

One preeminent misconception is the belief that after performing Istikhaarah, an individual should anticipate seeing a dream or receiving an unmistakable sign as an answer. While there are instances where individuals may gain clarity or indications through their dreams, this isn't a requirement or guarantee. The answer to Istikhaarah can often come in subtler ways such as feeling a surge of confidence about a decision or experiencing ease in following a certain path.

Another erroneous belief is that Istikhaarah is reserved solely for life-changing decisions. This assumption contradicts the teachings of the Prophet Muhammad who encouraged believers to apply Istikhaarah in all matters and decisions of life. This practise is beneficial even in decision-making for daily or mundane matters.

There is also the false perception that Istikhaarah bears the capacity to predict the future. However, Istikhaarah isn’t intended to forecast future events. It's a prayer aimed at seeking guidance in making prudent decisions.

A common error is the expectation of immediate results following the performance of Istikhaarah. The answers or enlightenments are usually not instantaneous but require patience, trust, and faith.

Another misunderstanding is the notion that you can delegate others, such as religious leaders or the elderly, to perform Istikhaarah on your behalf. Although this isn't inherently wrong, the practise is most beneficial when carried out independently by the individual seeking guidance.

Lastly, some misconstrue Istikhaarah as being the controlling factor in decisions. In truth, Istikhaarah is a spiritual tool used for seeking Divine advice in decision-making, not as an escape from personal responsibility.

In essence, Istikhaarah serves as a medium for believers to communicate with Allah, invoking His guidance to make the most favourable choices based on His boundless knowledge and wisdom. It’s essential to accurately comprehend the purpose and process of Istikhaarah to derive its full benefits. The point is that Istikhaarah is putting one’s trust in Allah, delegating one’s affairs to Him, swearing an oath by His power and knowledge, and trusting Him to make a good choice for His slave.

THE FORENOON PRAYER: SALAT AL- DUHAA

Aboo Hurayrah (may Allah be pleased with him) said: My beloved (peace, mercy, and blessings be upon him) advised me to do three things, which I will not forsake so long as I live:

1. **To fast three days of each month**
2. **To offer al- Duhaa (the forenoon) prayer**
3. **Not to sleep until I pray Witr**

— [al- Bukhari & Muslim]

Upon every single Muslim, every single day there is a charity due upon him, he must give Sadaqah for each joint of his body, to show gratitude to Allah. The Prophet said, to make Tasbeeh is a charity, to enjoin good is a charity, to forbid evil is a charity etc., you must do three-hundred and sixty Sadaqat each day, to fulfil the charity due upon you from the body, there are three hundred and sixty joints, for each joint charity has been prescribed.

The Prophet said two Rak'aat of the forenoon prayer is equalised to the sadaqah due upon you for each joint in your body, it is sufficient for you. Upon hearing of the charity due each day for each joint of the bone, the Companions (may Allah be pleased with them all) informed the Messenger of Allah صلى الله عليه وسلم that this was unendurable upon them, what do they do if they don't have it? Then the Prophet went on to further explain the Hadith, how each act of worship is a charity, but to suffice you from this charity due upon you is the two Rak'aat of forenoon prayer.

The Prophet sealed the Hadith explaining that offering the forenoon prayer will suffice you.
The Messenger of Allah صلى الله عليه وسلم said: "When you get up in the morning, charity is due from every one of your joints. There is a charity in every ascription of glory to Allah; there is a charity in every declaration of His Greatness; there is a charity in every utterance of praise of Him; there is a charity in every declaration that He is the only true God (worthy of worship); there is a charity in enjoining good; there is a charity in forbidding evil. Two Rak'aat of Duhaa (Forenoon prayer) is equal to all this (in reward)."

— [Muslim]

Narrated Aboo Buraydah, I heard the Messenger of Allah say: A human being has three hundred and sixty joints for each of which he must give alms. The people asked him: Who is capable of doing this? He replied: It may be mucus in the Masjid which you bury, and something which you remove from the road; but if you do not find such, two Rak'aat in the forenoon will be sufficient for you.

- This two unit of prayer will elevate the believer's status to the ranks of the 'Awabeen, a high status in the sight of Allah, the degree of the repenters. No one preserves the forenoon prayer except those who are from the repenters. This is the prayer for repentance. Allah loves those who repent, Allah loves the repenters! Allah loves to see the people repent, He is happy to hear them repent.

More than that, Allah is more pleased over the repenter than the repentance itself. He سبحانه وتعالى is happier over it than a barren woman who all of a sudden just had a child, He is happier than a person who is lost in the desert facing extreme deadly thirst and all of a sudden received some water, He is more happy than a lost individual who all of a sudden found his way. This is because Allah wants the people to repent, to go to Him, to ask Him. Allah gets happy because the repenter turns back to Him!

3) You will be protected by Allah the whole day. The Prophet said, do not be lazy or don't idle yourself from offering four Rak'aat during the forenoon time, in the early morning, for Allah said, "O son of Adam, if you offer four units of prayer for Me in the early morning, I will protect you and suffice you for the whole day."

- The reward for the forenoon prayer is immensely high! Although some scholars held this Hadith to be weak, the scholars graded this Hadith as Hasan (good).

The Prophet said, whosoever offer the morning prayer and sits down in his place glorifying Allah, he will get a reward from Allah of complete Umrah, and in another narration, the reward of Hajj.

Narrated Aboo Umamah, the Messenger of Allah صلى الله عليه وسلم said: If anyone goes out from his house after performing ablution for saying the prescribed prayer in congregation (in the Masjid), his reward will be like that of one who goes for Hajj pilgrimage after wearing Ihraam (robe worn by the hajj pilgrims). And he who goes out to say the mid-morning (Duhaa) prayer, and takes the trouble for this purpose, will take the reward like that of a person who performs Umrah. And a prayer followed by a prayer with no worldly talk during the gap between them will be recorded in Illiyyun.

The Prophet said: “Whosoever prays Fajr in the congregation, then sits remembering Allah until the sun rises, then prays two Rak’aat, will have a reward like that of Hajj and Umrah, complete, complete, complete.”

— [al- Tirmidhi]

When to Offer the Forenoon Prayer:

The forenoon prayer is only a two unit of prayer, and the more you increase, the better for you. It’s time starts from ten minutes after sunrise up until 10 minutes before Dhur, and the best time for it is when the heat is at its intense, when it’s at its peak — that is the best and most rewarding time for it, when the weather is severe and very hot.

A’ishah (May Allah be pleased with her) reported: The Messenger of Allah used to perform four Rak'aat of Duhaa prayer (at the forenoon) and would add to them whatever Allah wished. [Muslim].

Zaid bin Arqam (May Allah be pleased with him) reported: I saw some people performing Duhaa (prayers) in the early forenoon and warned them (saying): These people must know that performing Salaat a little later is better. The Messenger of Allah said: "The Salaat of the penitent is to be observed when the young ones of camels feel the heat of the sun (i.e., when it becomes very hot)."

— [Muslim]

The children of the camel, when they feel the extensive heat, they leave the mother and run to the shade, to be covered under the shade.

Zaid bin Arqam, on seeing some people praying in the forenoon, said: They well know that prayer at another time than this is more excellent, for Allah's Messenger said: The prayer of those who are penitent is observed when your weaned camels feel the heat of the sun.

THE FUNERAL PRAYER

The funeral prayer (Salaat al-Janaazah) is considered a collective obligation (Fardh Kifayaah) upon Muslims. This means that if it is performed by some members of the community, the obligation falls from the rest, and if not performed by anyone, the entire community is considered sinful.

The purpose of Salaat al-Janaazah is numerous. It is an opportunity for the community to pray for the deceased's forgiveness and acceptance into paradise. They ask Allah to be merciful, widen the grave, illuminate it, and ease the final judgement for the believer. The Messenger of Allah said that if a group of Muslims numbering a hundred prays Janaazah over a dead person, all of them interceding for him, their intercession will be accepted (Hadith in Muslim). In addition, it serves to reunite the community and remind them of their own mortality. The funeral prayer serves as a poignant reminder of the ephemeral nature of the worldly life, shattering any illusions of immortality and grounding individuals in the reality of the Hereafter and their purpose in this world. Driving home the idea that life is impermanent, ultimately encouraging you to turn back to Allah before you return back to Him. Therefore, it's not just a moment of mourning, but also reflection.

The funeral prayer is also an expression of solidarity and support towards the grieving family. It shows them that they are not alone in their time of loss and that they are part of a community that cares and shares their burden. The Messenger of Allah said: “The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”

As for the funeral prayer for the body that is missing, or not present (funeral prayer for the absentee), it is prayed just as mentioned above. However, there is a dispute about how many times it can be performed for one individual.

Praying the funeral prayer is permissible for both men and women. But women should not follow the funeral procession to the graveyard. In addition, women should not visit the graveyard regularly.

How to Pray Salaat al- Janaazah:

- **You say the first Takbeer ("Allah-hu-Akbar"), and then you seek refuge with Allah from the accursed Shaytan. Then you say Bismillah ir-Rahman ir-Rahim and recite al-Fatihah.**

أعوذ بالله من الشيطان الرجيم

I Seek Refuge with Allah from the Accursed Shaytaan.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

الْحَمْدُ للّهِ رَبِّ الْعَالَمِينَ. ● الرَّحْمنِ الرَّحِيمِ ● مَالِكِ يَوْمِ الدِّينِ ● إِيَّاك نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ ●

اهدِنَــا الصِّرَاطَ المُستَقِيمَ ● صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ ●

"All the praises and thanks be to Allah, the Lord of the Alamin (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error)."

- **Then you say Takbeer and send blessings upon the Prophet صلى الله عليه وسلم as one does at the end of the prayer.**

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ ❁ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ ❁ إِنَّكَ حَمِيدٌ مَجِيدٌ ❁

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ ❁ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ ❁ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send prayers upon Muhammad and upon the family of Muhammad just as You have sent prayers upon Ibrahim and upon the family of Ibrahim, verily You are the Praiseworthy, the Glorious. O Allah, bless Muhammad and the family of Muhammad just as You have blessed Ibrahim and the family of Ibrahim, verily You are the Praiseworthy, the Glorious.

- **Then you say a third Takbeer and make Duah for the deceased and Muslim Ummah.**

اللهُمِّ اغْفِرْ لِحَيِّنا وَمَيِّتِنا، وَشاهِدِنا وَغائِبِنا ، وَصَغيرِنا وَكَبيرِنا ، وَذَكَرِنا وَأُنْثانا . اللهُمِّ مَنْ أَحْيَيْتَهُ مِنّا فَأَحْيِهِ
عَلى الإِسْلام ، وَمَنْ تَوَفَّيْتَهُ مِنّا فَتَوَفَّهُ عَلى الإِيمان ، اللهُمِّ لا تَحْرِمْنا أَجْرَه ، وَلا تُضِلَّنا بَعْدَه

O Allah forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allah, whomever you give life from among us give him life in Islam, and whomever you take away from us take him away in Faith. O Allah, do not forbid us their reward and do not send us astray after them.

- **Then you say a fourth Takbeer and pause for a little while, then you say one Taslim to the right, saying "Assalamu 'alaykum wa rahmatullah (Peace be upon you as well as Allah's mercy)."**

السلام عليكم ورحمة الله

Peace be upon you as well as Allah's mercy.

Best Supplication to Make for the Deceased:

There have been several supplications found in the authentic Sunnah for the funeral prayer. The main point is supplications should be made for the deceased and the Muslim ummah.

اللهُمِّ اغْفِرْ لِحَيِّنا وَمَيِّتِنا، وَشاهِدِنا وَغائِبِنا ، وَصَغيرِنا وَكَبيرِنا ، وَذَكَرِنا وَأُنْثانا . اللهُمِّ مَنْ أَحْيَيْتَهُ مِنّا فَأَحْيِهِ
عَلى الإِسْلام ، وَمَنْ تَوَفَّيْتَهُ مِنّا فَتَوَفَّهُ عَلى الإِيمان ، اللهُمِّ لا تَحْرِمْنا أَجْرَه ، وَلا تُضِلَّنا بَعْدَه

O Allah forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allah, whomever you give life from among us give him life in Islam, and whomever you take away from us take him away in Faith. O Allah, do not forbid us their reward and do not send us astray after them.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا

Aboo Ibrahim al-Ash'hali reported: When the Messenger of Allah صلى الله عليه وسلم performed the funeral prayer, he would say: **"O Allah, forgive our living and our deceased, those of us present and those of us absent, our young and our old, our males and our females."**

In another narration, the Prophet صلى الله عليه وسلم said: **"O Allah, for whomever you give life among us, give him life upon Islam. For whomever you take among us, take him upon faith."**

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

"O Allah, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allah, whoever You keep alive, keep him alive in Islam, and whoever You cause to die, cause him to die with faith. O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honour the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allah, give him a house better than his house and a family better than his family. O Allah, admit him to Paradise and protect him from the torment of the grave and the torment of Hellfire; make his grave spacious and fill it with light. O Allah, do not deprive us of the reward and do not cause us to go astray after this."

PRAYER TOWARDS THE GRAVE

Jundab Ibn Abdullah al-Bajali said: “I heard the Prophet - 5 days before his death - say: ’I have no Khalil amongst you for Allah chose me to be His Khalil as He had chosen Ibrahim. If I were to choose a Khalil amongst you, I would have chosen Aboo Bakr to be this Khalil. Indeed, those before you had taken their Prophets’ graves as places of worship. Never take the graves as places of worship, indeed I forbid you to do that.”

— [Sahih Muslim]

A’ishah رضي الله عنها said, the Prophet صلى الله عليه وسلم said on his deathbed: “May Allah curse the Jews and the Nasara (Christians); they took their Prophet’s graves as places of worship.”

— [Sahih al-Bukhari & Sahih Muslim]

The Prophet said: “Indeed, the worst of people are those who witness the last day of life and those who take graves as places of worship.”

— [Musnad Ahmad]

The consensus is clear: using graveyards as spaces for worship is forbidden. This decision necessitates demolishing any Masaajid erected over graves and highlights the prohibition to praying in such Masaajid. Imaam Ahmad even views prayer in these Masaajid as null and void. Praying near graves, even in the absence of a Masjid, is equally discouraged, as any space used for prayer is deemed a Masjid. The Prophet warned: “Never sit on graves nor perform prayer towards them.” This direction also extends to one's home: “Do some [of the none obligatory] prayer at your homes and never make them similar to graves”, he advised, signalling that graves are inappropriate places for prayer. Prayer in cemeteries resembles that of worshipping idols.

The Prophet articulated this point when saying: “O Allah! Never make [people take] my grave as an idol that is worshipped.” He informed his companions that the Kuffar [disbelievers] used to build a Masjid on the grave of the righteous amongst them and engrave pictures on it. He said about them: “These are the worst of Allah’s creatures in Allah’s sight on the Day of Resurrection.” Two major sins are mentioned in this Hadith: the glorification of graves as places of worship and the creation of images.

The prohibition of praying in cemeteries remains even if they contain one grave. Prayer even towards one grave is forbidden as a cemetery is the place in which the dead are buried even if it consists of only one grave. The Hanabilah hold the area around the cemetery is part of it too; consequently, prayer must not be done there, as is the case with the area surrounding a single grave.

It is necessary to have a distinct partition separating the cemetery from the adjacent Masjid to ensure the validity of the prayers performed therein. Simply having the Masjid's wall is insufficient to serve as an adequate separation from the gravesite, otherwise, it is considered prayer in the graveyard which is null and void.

The rule against performing prayer in a Masjid built over a grave applies universally, regardless of the grave's position—be it to the right, left, rear, or in front of the Masjid. Yet, the latter scenario is considered the worst. This is because not only is the Masjid constructed on top of a grave, but the grave also lies in the direction of the Qiblah, in which Muslims pray, which is absolutely forbidden.

Much recently what has become a common practise that is grievous is praying prayers (excluding the funeral prayer) in front of the deceased or shrouded bodies. The deceased is placed towards the Qiblah and people perform the prayer, prostrating themselves towards them! This is not from the Sunnah and is completely forbidden.

As for the funeral prayer, this is an exception to this ruling. The Prophet صلى الله عليه وسلم used to offer it in the Musalla, not the Masjid. But generally, the body is placed in front of you and the Imaam is to stand in line with the deceased's head (if male). If he is offering the funeral prayer for a woman, he should stand in line with her middle.

OFFERING THE FUNERAL PRAYER

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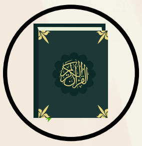
Say the first Takbeer ("Allah-hu-Akbar"), place your right hand over your left hand on the chest



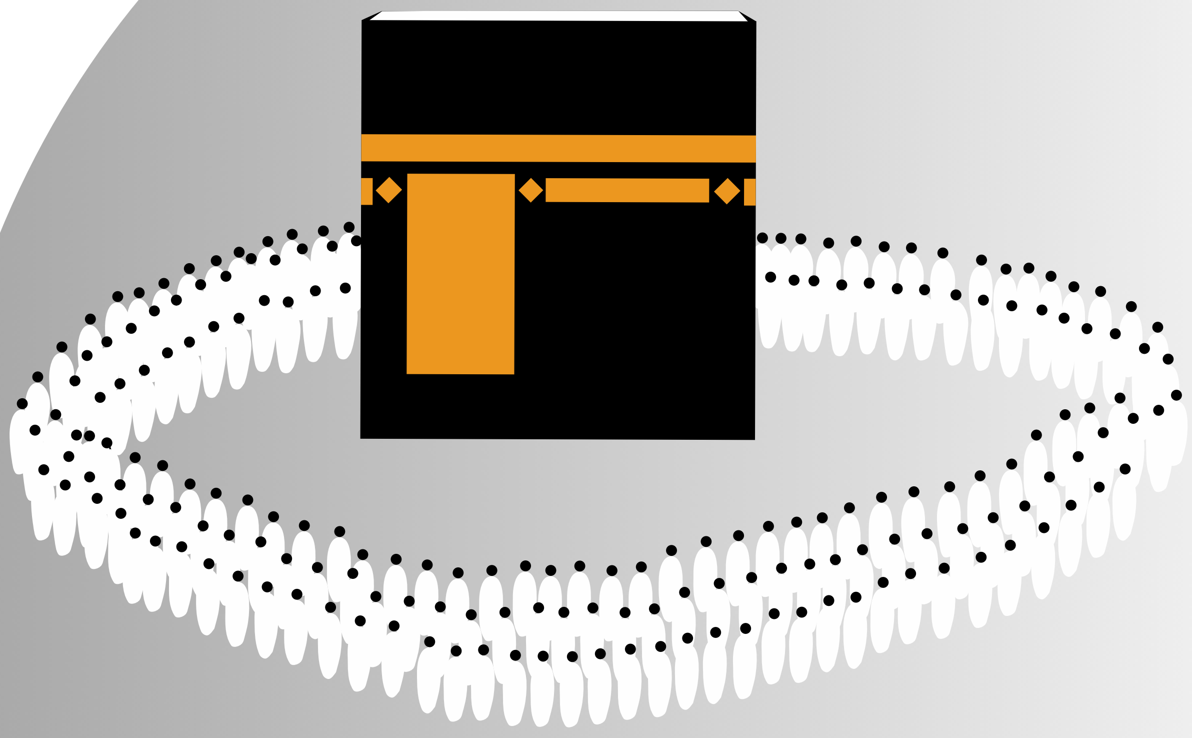
Recite Isti'adha and Basmalah. Then recite al- Faatiha

Raise your hands to ear level or shoulder level, make the second Takbeer by saying "Allah-Hu-Akbar", and recite Durood Ibrahimiyyah

Raise your hands to ear level or shoulder level, make the third Takbeer by saying "Allah-Hu-Akbar", and make supplication for the deceased and the Muslim Ummah

Then you say a fourth Takbeer and pause for a little while, then you say one Tasleem to the right, saying: "Assalamu 'alaykum wa rahmatullah"

Bonus Chapter: Preserve Your Prayer



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FAREWELL

O nation of Muhammad. This is the greatest nation. As Umar ibn al-Khattab said: “Verily, we were a disgraceful people and Allah honoured us with Islam. If we seek honour from anything besides that with which Allah honoured us, Allah will disgrace us.”

Uphold your prayer for it is your religion. When your prayer is upheld everything else will also be upright. But when you lose the prayer, you have truly lost everything. So don’t merely pray, but offer your prayer as it was legislated upon you. Its importance is so significant it was commanded and obligated to all the most beloved people of Allah - His Prophets and Messengers.

Prayer is a source of peace and comfort, it is tranquillity for the believer. The one who loves to meet Allah, Allah loves to meet him. Verily, prayer is the garden of the believers, standing with humility before their Lord. Just as the Prophet would call on Bilaal to make the Adhaan and provide the believers relief and happiness. It is not a burden. This bliss of prayer cannot be attained without knowing its rulings.

The significance of the prayer is so much so, that when the pains of death overtook the prophet and he became extremely sick, he was carried between the shoulders of two men to attend the prayer. A’ishah said: “I can see how his legs were dragging on the ground because of how ill he was. He couldn't walk by himself.”

— [al-Bukhari]

Therefore, pray every prayer as though it is your last. Verily death is guaranteed. Take heed in its rulings, that which precedes the prayer (i.e., cleanliness) and that which comes after it. Perfect your prayer with Khushoo’ and Tuma’ninah (concentration and tranquillity/ease). Know that prayer is the path to Paradise, the path all the righteous before you, including the best of Allah’s creation tread upon. And do not be negligent towards the prayer for verily the prayer has rights. Submerge yourself in the prayer. The one who achieves the prayer has achieved everything. The one who loses the prayer has lost everything.

The Prophet informed us of a group of angels who were created in prostration and in Rukoo’. When the appointed time arrives and the hour strikes, the Trumpet will be blown and everyone will succumb to death once again. Then it will be blown a second time and Ressurection will commence. These angels that were created in a perpetual state of Sujood and Rukoo’ will raise their heads in humility and say to Allah: “We did not worship you the way that you deserved to be worshipped! Our worship did not extol you to the level you truly merit.”

These are angels! Day and night they were engaged in an endless cycle of worship, flawlessly executing their Divine duties. Yet, they knew their own acts of worship as inadequate in honouring Allah's glory, mercy and might.

TABASSUM AL- SUROOR

Allah says in the Quran that the Prophet is a great example for whoever wants Jannah and the hereafter. He's a role model for us. There is no way to enter paradise except to do as he did and follow the path He called to, the way he worshipped Allah and commanded us to do.

The final prayer the Prophet led the Muslims in was the Dhur prayer on a Thursday, marking the last occasion he served as the Imam for the Muslim community. Following this, the Prophet's health deteriorated significantly. For three consecutive days—Friday, Saturday, and Sunday—the Prophet was unable to emerge and lead the prayers. During this period, he orderd Aboo Bakr al-Siddique to take on the role of leading the Muslims in the Prophet's stead. He clearly said: "A'ishah, go command your father Aboo Bakr to lead the people in the prayer." So Aboo Bakr was the one who was entrusted with leading the people in the prayer.

The beloved Messenger of Allah gave his final farewell during the dawn prayer, Salat al-Fajr, on a Monday, shortly after the Prophet departed from this world. Since the Prophet's house was connected to the Masjid, he parted the curtain to cast a final glance upon his companions. Ibn al-Qayyim called this 'nazratul wada'a' or 'the farewell gaze,' a poignant last look as he bid farewell to his companions.

Anas ibn Malik said it was a Monday when the Sahabah were in line, they were praying. They were aligned with unity and discipline, almost as though they were stuck together. It was like cemented bricks on top of each other - shoulder to shoulder, leg to leg, feet to feet. When the Prophet drew back his curtain, his face was so extremely pale due to his sickness. The Prophet upon seeing the prayer lines, he smiled and he laughed. Ibn al- Qayyim called this "Tabassum al- Suroor", it was a smile of happiness and contentment. He knew that so long as the Ummah was offering prayer everything would be in tact. He fulfilled his mission.

Anas continued, ...from the prayer, some could see the Prophet from the corner of their eyes. For some of us, it became a Fitnah for us, because the Prophet came out of his bedroom. (We must remember the companions loved the Messenger of Allah more than they loved themselves, they sacrificed all that they had for him. But due to the Prophet's sickness, they were deprived of his presence which they desperately yearned and ached for). So Anas said, in the midst of the prayer, with the Prophet emerging, some were on the verge of breaking formation out of longing for him. Aboo Bakr began to retreat, assuming the Prophet would step forward to lead the prayer. He didn't want to lead the Prophet in the Salaah. The Prophet gestured to Aboo Bakr to stay and finish the prayer. Then the Prophet closed the curtain, returned to his room, and he died on the lap of A'ishah.

It is from the last words of the Prophet and his deathbed advice: "The prayer, the prayer, and that which your right hand possessed." I.e., Take care of it.

صلى الله عليه وآله وسلم .

TABASSUM AL- SUROOR

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The final prayer the Prophet led the Muslims in was the Dhur prayer on a Thursday, marking the last occasion he served as the Imam for the Muslim community. Following this, the Prophet's health deteriorated significantly. His real demise in terms of his sickness began in the beginning of the month of Rabi' al- Awwal or the end of Safar and in the last five to six days of the life of the Prophet’s life, he would come in and out of consciousness. As he came in and out of consciousness one of the things he would constantly ask about was whether his congregation prayed i.e., have the Muslims offered prayer. He would be informed that they are waiting for the Messenger of Allah. So, he would get up make Wudoo’ and then go. In particular, on one of these occasions, he tried six or seven times to get up and go and lead the Salaah but he kept falling unconscious. That's how sick the Messenger of Allah was. It shows us the huge and immense concern the prophet had which was is the Ummah praying.

For three consecutive days—Friday, Saturday, and Sunday—the Prophet was unable to emerge and lead the prayers. During this period, he orderd Aboo Bakr al-Siddique to take on the role of leading the Muslims in the Prophet's stead. He clearly said: “A’ishah, go command your father Aboo Bakr to lead the people in the prayer.” So Aboo Bakr was the one who was entrusted with leading the people in the prayer.

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Anas ibn Malik said it was a Monday when the Sahabah were in line, they were praying. They were aligned with unity and discipline, almost as though they were stuck together. It was like cemented bricks on top of each other - shoulder to shoulder, leg to leg, feet to feet. When the Prophet drew back his curtain, his face was so extremely pale due to his sickness. The Prophet upon seeing the prayer lines, he smiled and he laughed. Ibn al- Qayyim called this “Tabassum al- Suroor”, it was a smile of happiness and contentment. He knew that so long as the Ummah was offering prayer everything would be in tact. He fulfilled his mission.

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We must remember the companions loved the Messenger of Allah more than they loved themselves, they sacrificed all that they had for him. But due to the Prophet's sickness, they were deprived of his presence which they desperately yearned and ached for. When they saw the Messenger of Allah smiling they thought he had recovered from his sickness and everything was going to be fine.

So Anas said, in the midst of the prayer, with the Prophet emerging, some were on the verge of breaking formation out of longing for him. Aboo Bakr began to retreat, assuming the Prophet would step forward to lead the prayer. He didn't want to lead the Prophet in the Salaah. The Prophet gestured to Aboo Bakr to stay and finish the prayer.

This smile,Tabassum al- Suroor was out of happiness when he saw the rows packed and the Ummah offering prayer. The companions are ready to pray and his best friend, al-Siddique stands to lead them in prayer. He was happy leaving the responsibility of the Ummah in the hands of the truthful one, and content knowing that everything would be copecetic as they would continue to pray. This made the Prophet happy.

Then the Prophet closed the curtain, returned to his room, and died on the lap of A'ishah.

This also links back to the last advice, and the most important advice the Messenger of Allah gave to his Ummah. The last advice given by him whilst he was on his deathbed. He said: "The prayer, the prayer, and that which your right hand possessed," i.e., Take care of it, hold onto your prayer, preserve it.

صلى الله عليه وآله وسلم .

GET YOUR PRIORITIES STRAIGHT

Before the Messenger of Allah's departure from this world, he had fulfilled his mission by conveying all the necessary knowledge to his followers, including warnings about the Dajjal and the various tribulations that would arise.

Among the things he spoke about was pertaining to Dajjal. His time span on Earth would amount to forty days, with one day stretching as long as a year, another as long as a month, another as long as a week, and the rest passing like typical days. Upon hearing this, the immediate concern of his companions was not their own safety through these trials but instead, they inquired about how to maintain their prayers during such days.

"We (the companions) said: Allah's Messenger, 'how long would he stay on the Earth?' He said: 'For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days.' We said: 'Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year?' Thereupon he said: 'No, but you must make an estimate of time (and then observe prayer).' "

This question illustrated the companions' remarkable dedication to their faith and how seriously they took their prayers. Regardless of the challenges they faced and what was happening in their lives – whether in the chaos of warfare (where the Prophet had guided them on how to offer prayer) or when ill to the brink of death (where they were taught to pray even while lying down) – their commitment to their prayers, Salaah, was unwavering. That is how seriously they took their Salaah and they knew that as long as they were establishing their Salaah things would have been alright.

Salaah (prayer) keeps us connected to Allah, it helps us remember Him, Therefore, a servant of Allah who is continuously engaged in His remembrance and awaiting the next prayer doesn't find the opportunity or even desire to disobey Him. How can such a person entertain the thought of transgression when preoccupied with the anticipation of the next prayer? This constant focus on prayer acts as a shield against the inclination to sin. That's why the pious predecessors advised that if one's life is marred by frequent sinful behaviour, it's a sign to scrutinize the quality of their Salaah. Look at the state of prayer, something in your prayer needs to be fixed and improved because the prayer acts as a restraint from committing immoral or sinful acts. Engaging in consistent remembrance through Salaah leaves little opportunity for disobedience.

Because the act (prayer) is so big and emphasised, likewise, its reward is huge and emphasised by Allah too. Every phase of the prayer from anticipating the prayer time, performing Wudoo' (ablution), uttering "Allah-Hu-Akbar" (God is the greatest), to the bowing (Rukoo') and prostration (Sujood), serves as a means to attain Allah's forgiveness.

THE SECRETS OF THE PIOUS PREDECESSORS

We should be truly appreciative that the pious predecessors, those who excelled and preceded us in knowledge, wisdom and faith gave us the secrets which caused them to live such blessed, tranquil and devoted lives. Ibn al-Qayyim said that the essence of the prayer lies in the inclination of the heart towards Allah alone and focusing attention on Him whilst offering prayer. The focus should be solely on Allah and that's why it is a prerequisite of the prayer to remove anything that will possibly distract you in the prayer. For example, pictures and its likes or if the food is being served eat first then pray, or if one needs to use the bathroom, use the bathroom first. Shaytaan knows how to best distract us, and he will do whatever he can to have you steal from the prayer. That's why it is paramount to remove any such thing, or deal with anything that may distract you in prayer, then offer prayer.

I end this book on the words of the Imaam with words of magic, al-Imaam ibn al- Qayyim: he gives an example of there being a spiritual world and then a physical world. The physical world is what we're busy with in our day-to-day lives. The spiritual world is when we're engaged in Salaah. When a person disengages from the spiritual world and he comes back to his worldly life, that is when he becomes heedless. That is when he commits sins. That is when his shortcomings become apparent to him. So the reason why Allah established five prayers throughout the day is not because Allah needs those prayers. It's because the slave of Allah needs to be reminded of the hereafter at least that many times throughout the day. In order to experience the true value of prayer it has to be done on a consistent basis. However, we are engaging and disengaging, engaging and disengaging.

Ibn al-Qayyim emphasized in one of his works that like all things which have various protective layers, Salaah too is layered. The analogy is that the way a table is constructed with a cloth cover, a plastic layer, and then the metal underneath, Salaah is similarly composed of multiple important elements. The framework of Salaah begins with the compulsory element, the Fardh, like the solid core of the table. Surrounding this are additional layers like the Sunnah, which are the Prophet's recommended practices, acting as a strong yet optional enhancement. Beyond that, there is the Nafl, voluntary prayers that add further spiritual fortification. Without these supplementary layers, if one performs only the obligatory prayers, one's spiritual resilience is fragile. When Imaan goes down, everything can fall apart. On the other hand, someone who also observes the Sunnah prayers has a buffer; if their Imaan goes down, he loses his Sunnah prayers but the compulsory ones remain intact, preserving the essential connection with Allah and providing a chance to rejuvenate the Imaan with prayer and more, so he can go back to the Sunnah prayers too. The highest level includes people who engage in Nawafil like Qiyaam al-Layl. Should their faith fluctuate, these additional prayers may lapse first, yet the Sunnah and Fardh remain, acting as a safety net, symbolizing the cushion. This flexibility is crucial, and you want to reach this level of protecting your prayer, which will never come by just performing the bare minimum, it needs to be inclusive. One should build their Salaah practice gradually. One person doesn't just wake up randomly at 80 years of age and offer 100 Rak'aat every day, it was built up during the youth and that's why standing when elderly is easy. So consistency is key.

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STEP BY STEP PRAYER GUIDE

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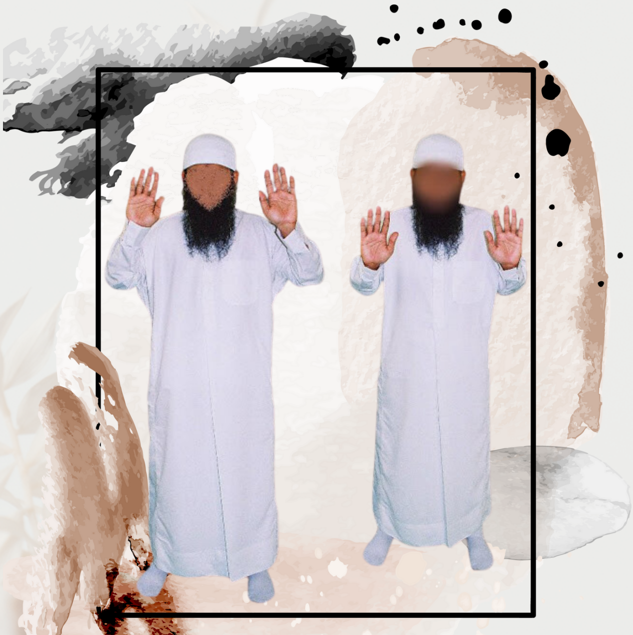
Shaykh Musa Jibril حفظه الله

STEP 1

Before commencing Salaah, it is essential to cleanse oneself through ablution (Wudoo'). This involves washing the hands, face, arms, and feet in a specific manner, as mentioned in the Quran, ensuring purity before engaging in prayer. With a clear intention in mind, the worshipper embarks on the prayer. It is vital to be sincerely focused on offering Salaah solely for the sake of pleasing Allah and seeking His blessings.

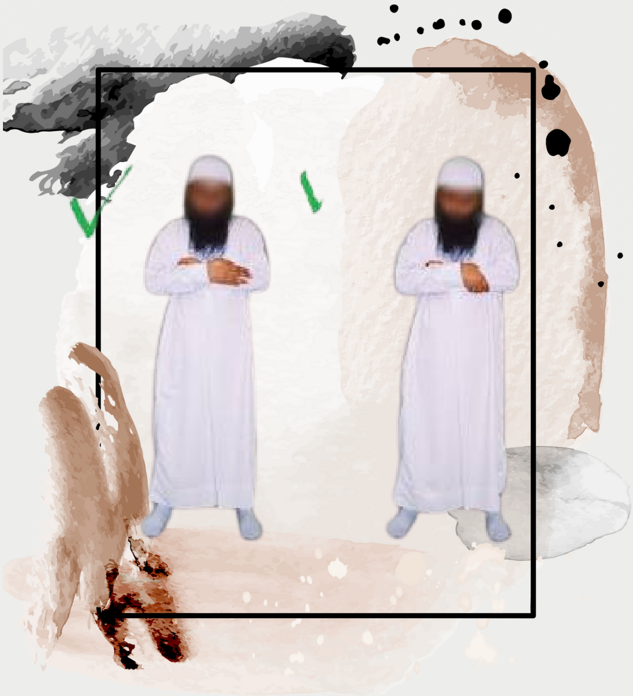


STEP 2

After having intention in the heart, and making Wudoo', one should straighten the hands, keeping the fingers together, and raise it up to the ears or shoulders and say: “Allah-Hu-Akbar” for Takbirat al-Ihraam. Standing for prayer with complete ease, purity of the mind and heart, with full focus on Allah and the prayer.

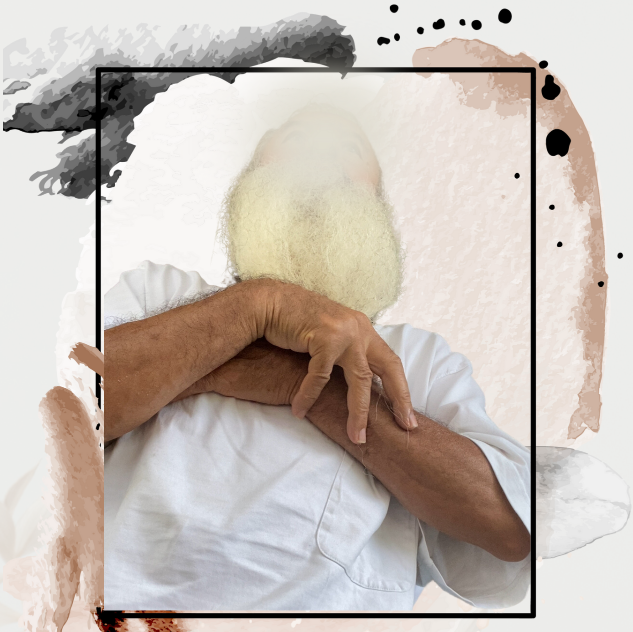
Note: If someone chooses to raise the hands up to the ears, it is not correct for the fingers to touch the ears, this is an innovation.

It is allowed to have a second caller (to repeat between each movement) for the people to be able to hear (clearly) and follow the Imaam. The Prophet صلى الله عليه وسلم used to raise his voice for the Takbeer such that those behind him could hear. But when he fell ill Aboo Bakr used to raise his voice to convey the Takbeer of the Prophet to the people. — Muslim



Salaah commences by standing upright, facing the Qiblah, the direction of the Ka'bah in Makkah. Pronouncing the Takbirat al-Ihraam whilst maintaining proper posture, with feet slightly apart and hands folded over the chest.

The arm can be placed anywhere between the chest and the navel, but not below the naval as this is a weak Hadith. Place the right hand over the left, one can hold the right hand over the left hand’s upper palm, wrist, forearm or just above the elbow.



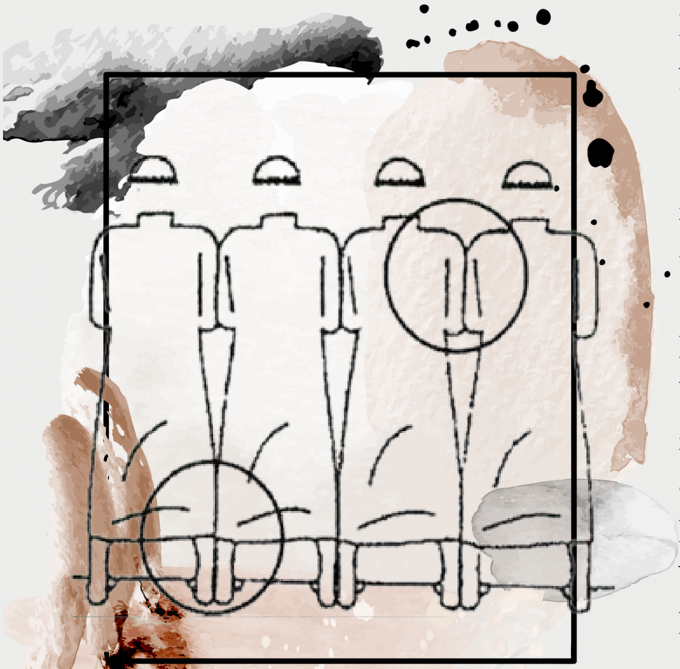
STEP 3

Ibn Abbas reported: The Messenger of Allah صلى الله عليه وسلم said: “Verily, we company of Prophets have been commanded to delay our pre-fasting meal, to hasten to break our fast, and to place our rights hands over our left hands in prayer.”
— Ibn Hibban.

Placing the hands or grasping the arm are both acceptable. The Prophet صلى الله عليه وسلم would sometimes place his hand on the back of the palm, wrist, or forearm, other times he would grasp the left arm with his right.

Al-Bukhari, may Allah have mercy on him, narrated from Anas that the Prophet صلى الله عليه وسلم said: “Make your rows straight, for I can see you from behind my back.”
Anas said: “So each of us would stand with his shoulder against his neighbour’s shoulder, and his foot against his foot.”

Note: Today, due to the spread of ignorance, you tend to find people playing footsie during the prayer or upset their brother who is praying next to them. Do not harm your brother in the process, by putting your foot over his, or forcing it next to his when you see him pushing away etc., and it’s always better to kindly advise one another after the prayer, if you can.

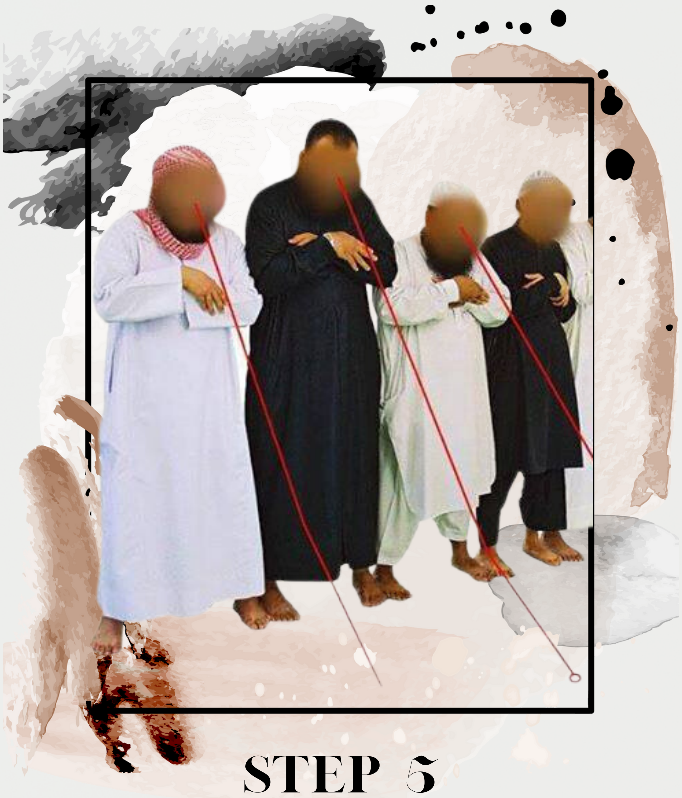


STEP 4

“Straighten your rows, for straightening the rows is part of perfecting prayer.” Narrated by al-Bukhari and Muslim.

It was narrated from ibn Umar that the Prophet صلى الله عليه وسلم said: “Make your rows straight, stand shoulder to shoulder and close the gaps, and do not resist your brothers’ hands. Do not leave any gaps for the Shaytaan. Whoever completes a row, Allah will reward him, and whoever breaks a row, Allah will forsake him.
Aboo Dawood said: What is meant by “Do not resist your brothers’ hands” is that a man should be easy-going if his brother pushes him forwards or backwards to make the row straight.

“The Messenger of Allah صلى الله عليه وسلم turned to face the people and said: ‘Straighten your rows, (three times), for by Allah either you straighten your rows or Allah will create division among your hearts.’ And I saw men standing shoulder to shoulder, knee to knee, ankle to ankle.” — Aboo Dawood.



STEP 5

Allah forbade three things:

1. **Pecking like a hen (praying hastily)**
2. **Squatting like a dog (not performing Sujood correctly)**
3. **Looking around like a fox**

In Islam, the practise of Salaah (prayer) is observed with certain ritual etiquettes, which include recommended positions for the eyes. The location where one's eyes should be focused typically depends on the physical position during various stages of the prayer.

- When standing for Qiyaam, the initial prayer position, it is generally advised to look at the place you will prostrate. This practise helps create a sense of reverence, mindfulness, and concentration during prayer.
- During Rukoo', the recommendation is to direct the gaze towards the feet. This humbling gesture further symbolises reverence and submission to Allah.
- When it comes to Sujood, the guidance is to have the eyes focused on the place of prostration itself. In other words, looking at the area where they are making their prostration. This serves to symbolise complete submission to Allah.
- In the transitions between prostrations (Jalsah) and the final sitting position known as Tashahhud, the practise is to turn the gaze towards the finger that is moving during the recitation. I take this as the only authentic narration of a direction to look during the prayer.

AHADITH PERTAINING TO YOUR GAZE IN THE PRAYER AND PROHIBITION OF LOOKING AT THE SKY

Some scholars said if you are offering prayer in front of the Ka'bah, you are required to look at the Ka'bah whilst offering prayer. There is no authentic basis for this. There is a Hadith that mentions that the Prophet صلى الله عليه وسلم used to offer prayer and he used to look towards his left and right, looking at the people around him. This Hadith is not authentic. Several suggestions have been offered by scholars about where one should direct their gaze during prayer, but the most authentic is to look where it aids in achieving the highest level of focus and minimises distractions. During the Prophet's visit to the Ka'bah following the successful conquest of Makkah, he would aim his sight towards the spot where he would prostrate. Additionally, he'd observe his moving index finger during the Tashahhud. Such authentic Ahadith on the Prophet's prayer represents the most accurate guidance on this subject.

- A'ishah رضي الله عنها said: "The Messenger of Allah صلى الله عليه وسلم entered the Ka'bah and his gaze did not go beyond the site of his prostration until he came out."
- Narrated from AbduAllah ibn al-Zubayr that when the Prophet صلى الله عليه وسلم sat for the Tashahhud, he would place his left hand on his left thigh and point with his index finger, and would not let his gaze go beyond his finger.
- The Prophet صلى الله عليه وسلم said: "What is the matter with people who lift their gaze to Heaven whilst praying?" And he spoke sternly concerning that until he said: "They should stop that, or else their eyesight will be snatched away." Some scholars expressed that this prohibition is due to bad etiquette in the prayer and being contrary to proper focus (Khushoo').

Imaam Bukhari in his Sahih features a chapter titled: 'Chapter on lifting the gaze to Heaven'. He quotes the verse where Allah says (interpretation of the meaning): "Do they not look at the camels, how they are created? And at the Heaven, how it is raised?" [al-Ghaashiyah 88: 17-18]. A'ishah (may Allah be pleased with her) stated that the Prophet صلى الله عليه وسلم raised his gaze (and looked) toward Heaven at the moment of his passing. Imaam Bukhari's (may Allah have mercy on him) is pointing here with this inclusion the permissibility to raise their gaze to Heaven in general. The restriction only applies during prayer. The evidence of allowance to raise one's eyes to the Heavens when making Duah outside of prayer is suggested by the narration about al-Miqdaad (may Allah be pleased with him) who unknowingly drank the Prophet's beverage. It was reported that afterwards, he went to the Masjid to pray, then returned to his drink to find it empty. Fearing for the worst, he looked up at the sky as he believed himself to be cursed, but instead, the Prophet صلى الله عليه وسلم prayed: "O Allah, feed those who have fed me and give drink to those who have given me to drink."

أَعُوْذُ بِاللّٰهِ
مِنَ الشَّيْطٰنِ
الرَّجِيْمِ

STEP 6

Seek refuge in Allah - say the Isti'aadha and Basmalah.

Then start your recitation i.e., Duah al-Istiftah

The Basmalah - "In the name of Allah, the Most Gracious, the Most Merciful" - is considered an integral part of all Suwar of the Quran, including al-Fatiha, but its status as a verse of al-Fatiha is a matter of debate amongst the scholars.

بِسْمِ ٱللَّهِ
ٱلرَّحْمَٰنِ
ٱلرَّحِيمِ

STEP 7

Some scholars, especially those from the Shafi'iee school of thought, consider the Basmalah as an actual verse (the first verse) of al- Faatiha because of certain Ahadith. However, others, especially those from the Hanafi school of thought, don't consider it as part of al-Faatiha, but as an introduction to each Surah.
We see from the Sunnah that the Prophet صلى الله عليه وسلم recited the Basmalah in prayer before al-Faatihah and before other Suwar, (except Surat al-Tawbah), but he did not recite it out loud in the prayers in which he recited Quran out loud. Therefore, reciting it is Mustahab (encouraged) but not obligatory, as is seeking refuge in Allah.

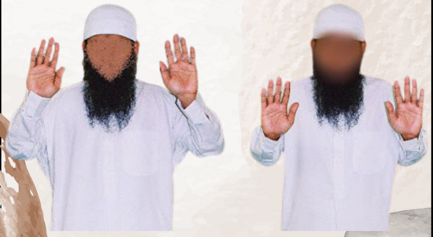
STEP 8

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ
ٱلرَّحِيمِ ٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤
إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ٱهۡدِنَا
ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ
أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ
وَلَا ٱلضَّآلِّينَ ٧

After the Takbiraat al-Ihraam, the person can recite from what he knows of Duah al-Istiftaah. Then begin the recitation of the first chapter of the Quran, Surat al-Faatiha. This must be done, stopping at the end of each verse, this is the only recitation considered a pillar in the prayer. Following that you can continue with reciting another chapter (Surah) or a portion of one, although this is not a pillar, nor is there any limit to how much one should read, one must keep in mind the more he reads the more reward he reaps.

The Messenger of Allah صلى الله عليه وسلم said: "[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Meem is a letter, but Alif is a letter, Laam is a letter and Meem is a letter."

It was narrated that Hudayfah said: “I prayed with the Messenger of Allah صلى الله عليه وسلم one night. He started reciting Surat al-Baqarah and he recited one hundred verses, then did not bow, rather he continued. I thought: He will complete it in two Rak'aat, but he continued. I thought: He will complete it and then bow, but he continued until he recited Surat al-Nisa', then Aal-Imran. Then he bowed for almost as long as he had stood, saying while bowing: 'Subhaana Rabbial-adheem, Subhan Rabbial-adhim, Subhan Rabbial-adhim (Glory be to my Lord Almighty, Glory be to my Lord Almighty, Glory be to my Lord Almighty).' Then he raised his head and said: ‘Sami’a-Allahu liman hamidah (Allah hears the one who praises Him).’ Then he prostrated and made his prostration lengthy, saying: ‘Subhan Rabbial-A'la, Subhan Rabbial-A'la, Subhan Rabbial-A'la (Glory be to my Lord Most High, Glory be to my Lord Most High, Glory be to my Lord Most High).’ And he did not come to any verse that spoke of fear or glorifying Allah, the Mighty and Sublime, but he said something appropriate.”

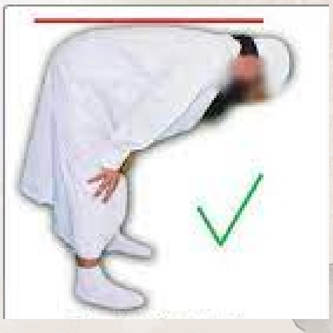


STEP 9

After you have completed your recitation, pause for a moment, then raise your hands to the level of your shoulders or ears again, say: "Allahu Akbar," and then bow down, placing your hands on your knees. Keep your back straight and recite the supplication for bowing, for example, "Subhana Rabbiyal Adheem" (Glory be to my Lord, the Most High), three times.

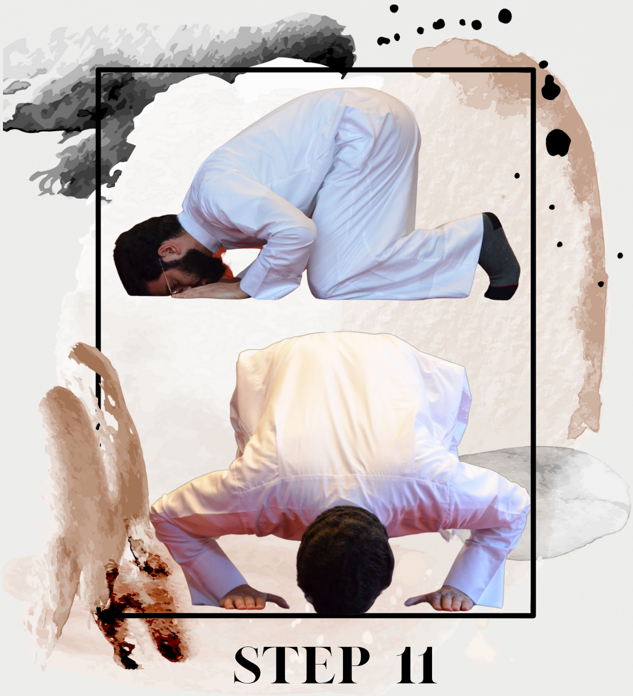
Raf'Yadain is to be made three times throughout the prayer (not including Takbiratul Ihraam which is a pillar of the prayer):

1. When going down to Rukoo'.
2. When rising up from Rukoo'.
3. When standing up from Tashahhud al-Awwal for another unit of prayer.



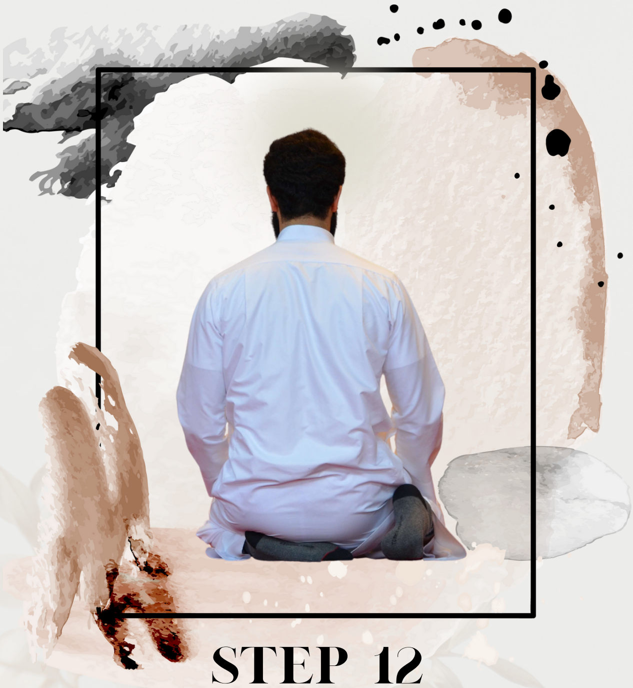
STEP 10

Then make Raf'Yadain whilst saying "Sami'a Allahu Liman Hamdiah" and rise back up, erecting up completely straight, making sure each bone goes back to its position. Your back must be completely erect back up before being able to go down for prostration., and place your hands by your sides.

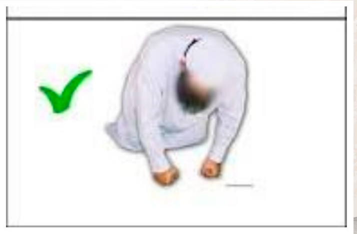

STEP 11

This is a hugely disputed matter of whether the person should put his knees or hands first when going down for Sujood. The correct issue on the matter is to go down with your knees first whilst saying “Allah-Hu-Akbar” and prostrate upon seven parts.

Place your forehead, nose, palms, knees, and toes on the ground, and feet together with both heels touching each other. Keep your arms away from your sides, your elbows lifted off the ground and your fingers close together. While in prostration, recite "Subhana Rabbiyal A'la" (Glory be to my Lord, the Most High), three times, and make Duah as much as possible. This is when you are closest to Allah, He will answer your invocations!


STEP 12

Then raise your head from prostration saying: “Allah-Hu-Akbar”. Sit for al-Juloos, with your feet folded, resting on your buttocks. When you get up from the first prostration you must sit with ease and tranquillity and seek forgiveness from Allah (“Rabbigh- fir-lee” three times times), or any other invocation from the Sunnah. You cannot proceed to the second prostration until you are completely erect and calm. Upon completing this say “Allah-Hu-Akbar”, and go back down for your second prostration, perform it in the same manner as the first prostration.



STEP 13

Then raise your head up from your Sujood whilst saying Takbeer.

If that's your first unit of prayer, then using your knuckles for support, place them in a position like when you are kneading dough, clench your fists and use them as support to rise up for the next unit of prayer. It should be performed similarly to the first unit of prayer. If it was your second or last unit of prayer then you need to sit for the Tashahhud.

Tashahhud

التَّحِيَّاتُ لِلهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ. أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

Durood Ibrahimiyyah

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ عَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ
عَلٰی اِبْرَاهِیْمَ وَ عَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْد
اَللّٰهُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّ عَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ
عَلٰی اِبْرَاهِیْمَ وَ عَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْد☆

TABLE FOR PRAYER UNITS

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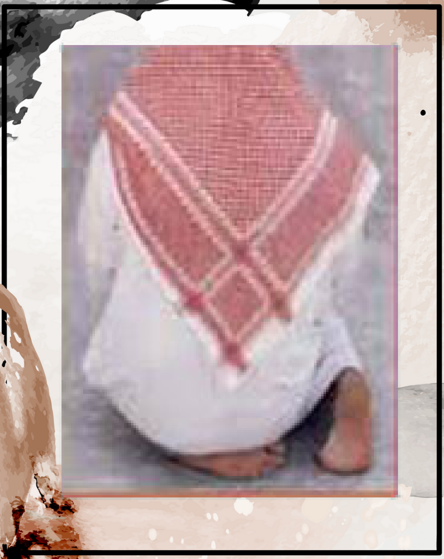
Shaykh Musa Jibril حفظه الله

	Sunnah	Fardh	Sunnah	Nafl	Witr
🔊 Fajr	2 ✦	2			
🔇 Dhur	4 ✦	4	2 ✦	2	
🔇 'Asr	4	4			
🔊 Maghrib		3	2 ✦	2	
🔊 'Isha	4	4	2 ✦	2 + 2	3
🔊 Jumu'ah	The Khutbah	2	4/2		

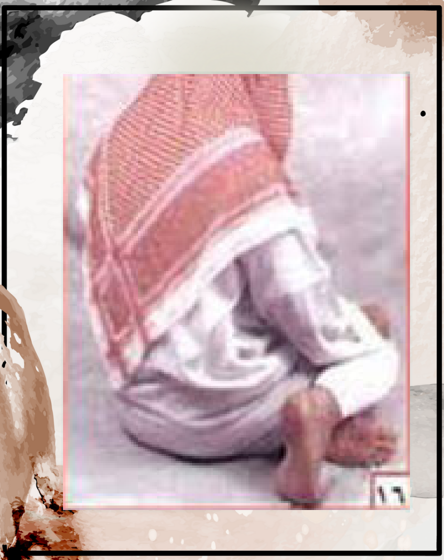
There are two different narrations pertaining to the Sunnah of Jumu'ah prayer. In one narration it mentions two Raak'aat and in another narration, it mentions four Rak'aat. Although there is a choice, most of the scholars recommend offering four Rak'aat.

✦ Marked next to each prayer that falls under al-Sunan al-Rawaatib



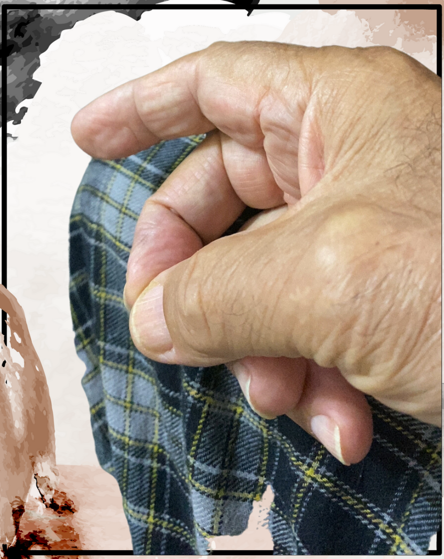
STEP 14

al-Iftiraash, this positioning of the feet is done when the person sits for al- Tashahhud al-Awwal.



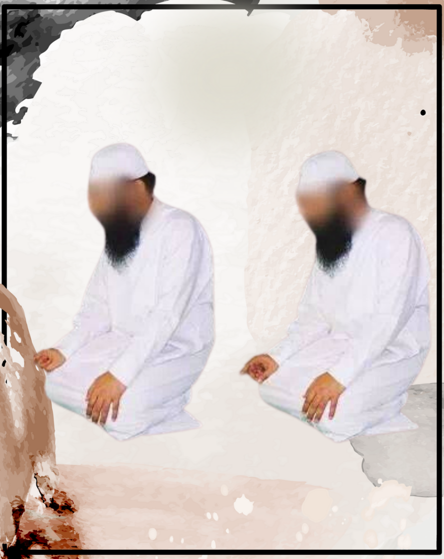
STEP 15

al-Tawwaruk, this positioning of the feet is done when the person sits for al- Tashahhud al-Akheer (the final Tashahhud).



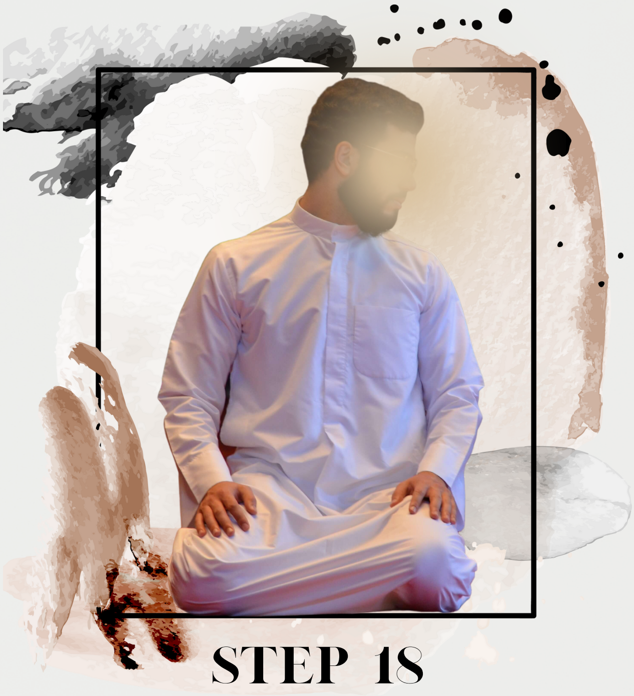
STEP 16

Put your right palm on your right thigh, and left palm on your left thigh. The movement of the finger during Tashahhud is agreed upon, but when to move it is disputed. One should move it from the beginning, all the way up until Tasleem, and it should be placed resembling the Arabic number 51 (٥١), moving it from right to left. One should look at the finger whilst doing this. The Prophet صلى الله عليه وسلم would focus and look at it intensely! Recite Durood Ibrahimiyyah, seek refuge in four, and make as much Duah as you can.



STEP 17

- Point the index finger, moving it gently from left to right.
- Look at the moving finger during Tashahhud until Tasleem.

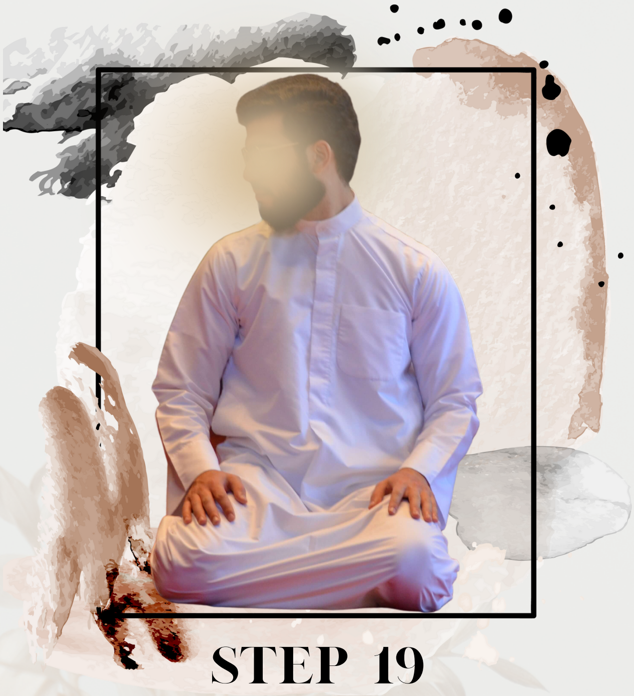


STEP 18

Then, conclude the prayer by turning your face to the right until the cheek is visible from the back and say: "Assalamu alaikum wa rahmatullah" (Peace and mercy of Allah be upon you) and do the same to the left. The performance of Tasleem concludes the prayer.

Ibn Mas‘ood (may Allah be pleased with him) said: I saw the Prophet صلى الله عليه وسلم saying the Tasleem, (turning his head) until the whiteness of his cheek could be seen, to the right and to the left.

The second Tasleem is prescribed and doing it is preferable. Imaam Ahmad and some of the Maaliki scholars are of the view that it is obligatory and that the prayer is not valid without it. However, the majority of scholars are of the view that the second Tasleem is Sunnah and Mustahabb (encouraged).



STEP 19

AYAT AL KURSI

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Shaykh Musa Jibril حفظه الله

It is reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever recites the verse of the Throne (Ayat al-Kursi) after every prescribed prayer, there will be nothing standing between him and his entering Paradise except death."

Allah - there is no Deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the Heavens and whatever is on the Earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the Heavens and the Earth, and their preservation tires Him not. And He is the Most High, the Most Great.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ
لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ
لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ
مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ
وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَلَا يَـُٔودُهُۥ حِفْظُهُمَا وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٦﴾

Salaah must be offered with precision, discipline, and devotion, ensuring a deep connection with Allah through these guided steps. Negligence towards the obligatory is not acceptable. By imitating the practises of the early Muslims, the best generation, one must strive to maintain the purest form of worship, aligning their intentions and actions to seek the pleasure of Allah alone.

Our Lord, give us good in this world and in the Hereafter and protect us from the torment of the Fire. Our Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers. Our Lord, do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving. O Allah, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ
رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ
مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا
فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

❓ What is the ruling on the one who abandons the prayer?

a The matter of forsaking prayer holds significant weight in Islam, as it is deemed a serious transgression. The Sahabah رضي الله عنهم (the companions of the Prophet صلى الله عليه وسلم), determined that ignoring any act could not be characterised as disbelief, save for the rejection of prayer.

A unanimous consensus exists among scholars that the person who denies the obligatory nature of prayer is committing Kufr (disbelief). This forms an integral part of Islamic jurisprudence, often referred to as the chapter on "The ruling of the one who abandons the prayer."

This emphasis is reiterated in the Quran, specifically in Surat Maryam 59: "Then, there has succeeded them a posterity who have given up al-Salaah (prayer) and have followed lusts. So they will be thrown in hell."

Additionally, the practise of prayer also played a significant role in the Prophet Muhammad's strategic decisions in battles. As mentioned by Anas bin Malik, the Prophet صلى الله عليه وسلم would refrain from attacking a nation at dawn until confirming the presence or absence of Adhaan (call to prayer). The lack of Adhaan essentially signalled the go-ahead for an assault.

The Messenger of Allah articulated that the commitment to prayer was a distinctive testament to one's faith, stating: "The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed Kufr (disbelief)."

Those who uphold the practise of prayer will find it a source of light, validation, and salvation on the Day of Judgment. In contrast, those who neglect it will find no light, proof, or salvation from it. This reaffirms the crucial role that prayer holds in both the worldly life and the life of the Hereafter.

What is the ruling on the one who is lazy with regard to his prayers?

Regrettably, some individuals become neglectful or lazy when it comes to fulfilling the obligation of prayer. Such individuals are in need of advice and support from those around them. It is incumbent upon the community to provide encouragement, assist them in rediscovering the value of prayer, and help remove any obstacles that might hinder them from performing their prayers.

The Messenger of Allah emphasised the significance of prayer in a believer's life through his statement: "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property." This profound Hadith allows us to grasp the weight of neglecting prayer. Just as losing one's family and belongings would be an immeasurable loss that impacts all aspects of one's life, missing the 'Asr prayer deliberately is considered equally grave in Islam. Imagine the plight of such an individual! The feeling of loss associated with missing prayers is not just a spiritual or moral one; it is designed to evoke a deep, existential sorrow, much like losing one's loved ones and treasured possessions. This underscores the unparalleled importance of prayer in life, serving as a stark reminder of the spiritual and psychological emptiness associated with its abandonment.

Considering the critical importance of the 'Asr prayer - and indeed, all five daily prayers in Islam - it is crucial that we find ways to facilitate prayer for ourselves and others. This might involve reminding each other of the importance of prayers, providing a conducive environment for performing prayers (Masjid), or simply providing moral support. Strengthening our communal spirit in maintaining the practise of prayer can significantly improve the religious observance of individuals within the community.

Is it required for women to cover their feet when praying?

Yes, indeed, women are required to cover their bodies completely during prayer, not just their feet. This includes wearing loose clothing that covers all parts of the body, except the hands and face, provided there are no non-Mahram individuals present. This rule holds true even when she is praying alone within the confines of her own home. Covering the ‘Awrah is a fundamental condition for the validity of the prayer. If a woman fails to adequately cover her ’Awrah during prayer, it compromises the validity of her prayer.

? Am I obligated to recite al-Faatiha when I pray behind the Imaam, or is it sufficient for me to just listen to him?

a When participating in prayer, the recitation of al-Faatiha, also known as The Opening Chapter, is an essential requirement in each Rak'ah (unit) of the prayer, no matter whether one is leading the prayer as an Imaam or following along in the congregation. This critical principle is to be understood and adhered to in order to ensure the prayer's validity. Consequently, any prayer that is offered without the recitation of al-Faatiha will be rendered void or invalid.

Surat al-Faatiha, in essence, serves as the heart of the prayer, and its recitation is an integral part of every Rak'ah. Its profound meanings and petitions encapsulate our entire Tawhweed, beseeching His mercy, guidance, and support.

This is a rule, the recitation of al-Faatiha is a fundamental component, and it is essential to ensure its inclusion in each Rak'ah of the Salaah. This signifies the essential nature of incorporating the recitation of al-Faatiha during each prayer we undertake.

? In Witr prayer, do you have to raise the hands up together?

a During the Witr prayer, there is a specific posture wherein you raise your hands after standing up from bowing (Rukoo') and before descending into prostration and reciting al- Qunoot. It's recommended that your palms are drawn together during this. Raising the hands during this supplication is in line with the authentic Sunnah and an affirmation of submission to Allah. It is encouraged that both palms are held together and rising from Rukoo' before proceeding into prostration.

It was reported by Salman al-Farsi, the Prophet صلى الله عليه وسلم said: "Verily, Allah is conscientious and generous. He would be shy, when a man raises his hands to Him, to turn them away empty and disappointed.”

We are all reliant on Allah. We seek His aid, His mercy, His boundless generosity, and await His response to our entreaties. This act of raising our hands during the Qunoot signifies our state of humble need, our supplication, and our desire for connection with our Creator. It is the language of the ever-needy slave, expressing physical and spiritual poverty before Allah's grandeur and majesty. It is an act of seeking, in which we acknowledge our total dependence on Allah and our hope for His acceptance and mercy.

? What is the ruling on where to place the hands after erecting up from rukoo'?

a Returning to an upright position from the act of Rukoo’ in the Islamic Salaah (prayer) is an integral part. Regarding this, it is generally accepted that the hands are rested at the sides post Rukoo’. This stems from the authentic Ahadith on the way in which the Messenger of Allah conducted prayer. As for placing the hands back on the chest, this particular Hadith is regarded as weak by many scholars.

Thus scholars have adopted that the Prophet صلى الله عليه وسلم preferred to keep his hands at his sides upon straightening up from Rukoo’. This is what the majority consensus leans toward positioning the hands at the sides, signifying the correctness of this posture. Therefore, it would appear that this practise is aligned with the Sunnah and represents the most accurate execution of this part of the Salaah.

? Some Muslims leave their hands by their sides all throughout the prayer, what is the ruling on this?

a It’s essential to note that the act of holding hands down during the entire course of Salaah is not the correct posture. As per authentic Ahadith, while standing in Salaah, it is more appropriate to place the right hand over the left, positioning them between the chest and the navel without crossing below the navel. This hand placement maintains a respectful and focused posture while praying.

Even though the prayer of those who drop their hands may not be invalidated because this particular aspect of hand positioning is a Sunnah action, it is still not strictly aligned with the Sunnah of the Prophet Muhammad صلى الله عليه وسلم. Hence, while their prayers might still be acceptable, they don't ideally reflect the Prophet's teachings or manner of performing the Salaah. The Prophet's lifestyle and practises (Sunnah), are the model for Muslim conduct and actions, including the fulfilment of Salaah.

? Should we make Adhaan and Iqaamah even if we are praying alone and not in congregation?

a For men, it is always better to make the Iqaamah even if you’re alone in the Masjid, always make it. This is for the men. The Adhaan, on the other hand, is a communal obligation, if it has been called by one person in the city it’s not required for you to call. This is not required for the women, no Adhaan, nor Iqaamah, nor Jamaa’ah.

? Can you combine Fajr prayer with the Dhur prayer?

a The Fajr prayer holds a unique status and cannot be combined with any other prayer, even under the circumstances of travelling. It must always be observed at its specified time, in the entirety of its act.

However, when it comes to other prayers, some combinations are permissible under certain conditions, like when one is on a journey. Specifically, the Dhur and ‘Asr prayers can be combined. This means that they can be performed one after another at the time of either prayer. Similarly, the evening prayers of Maghrib and ‘Isha can also be conjugated.

? If I combine the prayers due to extreme illness or travelling, am I still rewarded in full?

a Aboo Musa al-Ash‘ari رضي الله عنه reported the Messenger of Allah صلى الله عليه وسلم said: "If a person falls ill or travels, he shall be credited with whatever good deeds he used to perform while at home and in good health."

? What is the rulining of joining the heels of the foot toegther in Sujood?

a The feet must be joined to complete your prostration. Your heel should be placed with your other heel next to each other.

It was narrated that the Prophet صلى الله عليه وسلم would prostrate with his heels sticking together.

? Should everything we say in the prayer be articulated with the lips?

a Yes, all the utterances in the Salaah, our daily prayers, need to be articulated verbally, and this should include the physical movement of our lips. Merely thinking or mentally aligning ourselves to the words does not suffice. This is because our minds can wander easily, and our internal thoughts are not accounted for, therefore would not be treated as actual recitation.

All elements of the prayer, from the Takbeer to Tahmeed, should be expressed physically. The lips' motion is vital and signifies our engagement and submission during worship. Particularly crucial in this context is the recitation of Surat al-Faatiha, an integral pillar of our prayers. As long as we don't deliberately make errors in the recitation of al-Faatiha, repetition is not required. However, intentionally disregarding mistakes is not permitted. If a mistake does occur during the recitation of this Surah, it is obligatory to correct it—by repeating either the respective verse where the error was made or the entire Surah, if need be.

The process of recitation necessitates the use of the tongue. If an individualchooses to silently recite within his heart during prayer, it is not accepted. The same rule applies to all other forms of Athkaar; merely contemplating them internally doesn't meet the requirements, it's crucial to engage one's tongue and lips in articulation, given they are intended to be spoken words. The correct realization and verbal expression of these phrases can only be accomplished through adequate movement of the lips and tongue. While it isn't mandatory for the recitation to be loud, it should be at a volume noticeable to the reciter — that amplification level is considered sufficient.

? What happens to the Athkaar (SubhanAllah 33x, Alhamdulilah 33x and Allah-Hu-Akbar 34x) when one is travelling and combining the prayers?

a As for saying 'SubhanAllah' (Glory be to Allah) 33 times, 'Alhamdulillah' (Praise be to Allah) 33 times, and 'Allah-Hu-Akbar' (Allah is the Greatest) 33 times – in circumstances where one is on a journey and merges their prayers, such as the scenario of a traveller combining their prayers. In this situation, it's important to remember that there isn't any issue if you choose to say these phrases twice. However, if you implement a prayer combination, such as offering the Maghrib prayer with the 'Isha, you say: "I seek refuge in Allah from the accursed Satan - أعوذ بالله من الشيطان الرجيم" three times between the two prayers to distinguish and separate between the two prayers. Immediately following the 'Isha prayer, you could then proceed with the recitation of Istighfaar (seeking forgiveness from Allah) and Athkaar. Therefore, in this particular situation, you only need to say the Athkaar once. This is the minimum, but the believer should keep their tongues moist with the remembrance of Allah at all times.

The same principle can be applied when combining the Dhur and 'Asr prayers while on your journey. The important point here is to maintain sincerity and devotion in your recitations, regardless of the physical circumstances surrounding your prayer. It's always the intention and genuine faith behind these words that are considered the most vital aspect of this practise.

? If a person due to age or lack of flexibility cannot keep the foot upright or have the toes point towards the Qiblah, can they sit any other way?

a Indeed, a person who faces restrictions due to their age or limited flexibility, preventing them from keeping their foot upright or pointing their toes towards the Qiblah, is permitted to sit in any manner that is most comfortable for them. This accommodation is a reflection of the benevolence and understanding encapsulated in Islamic teachings where the well-being of the individual is crucial. The ethos of Islam, as expressed in the Quran, is that Allah wishes for his worshippers ease and not hardship, underlining that the faith is not intended to burden its followers but rather to accommodate their individual capacities and circumstances. So, in regard to the mentioned scenario, their inability to maintain a traditional prayer posture due to physical limitations does not hamper their ability to fulfil their devotion to Allah.

? How do you perform the prostration of forgetfulness? What do you recite? How many prostrations are there?

a Refer to the chapter titled: "The Prostration for Forgetfulness". This practise involves performing two additional prostrations at the culmination of the Salaah prayer, under specific circumstances - if there is an increment, decrement, or uncertainty about the components of the prayer. The precise timing of these prostrations varies; they can be performed either before or after the Tasleem, following the completion of your seated supplications.

A critical component to note is that the phrase "Subhaana Rabbiyal'Alaa" should be recited during all instances of prostration. The sole exception to this rule is during the Sujood Al- Shukr prostration, where the focus is primarily on expressing gratitude towards Allah.

Regardless of the exact chronology of your prayers, the prostration of forgetfulness should generally be the final act of your Salaah, enacted after all your supplications. Consequently, whether it occurs before or after the Tasleem, it effectively serves as the concluding element of your prayer session.

? Must the feet touch in jama'ah even if it puts one off-balance and is uncomfortable?

a The answer is affirmative; indeed, maintaining contact is expected as it fosters a sense of unity and coherence among the faithful. It also serves as a protective measure against Shaytaan, who infiltrates the prayer through the gaps between individuals . Hence, you are to stand close, aligning heel-to-heel and shoulder-to-shoulder during the prayer. The Prophet صلى اللّٰه عليه وسلم, an advocate for maintaining orderly ranks during prayer, often emphasized the importance of straight and aligned rows before commencing the prayer. Therefore, sustaining this physical proximity forms an integral component of communal prayer. When the Prophet صلى اللّٰه عليه وسلم would inform that the prayer is commencing, he used to say, “Straighten the line, straighten your rank,” so this is part of the prayer.

? Can you pray the 12 Rak'aat al-Sunan al-Rawaatib when the time has passed?

a Yes, the Sunnah prayer is not restricted to a prayer time (unlike the obligatory prayer). If for a reason you were unable to complete the Sunnah prayer, you can make it up later on the day when you get the chance.

The Prophet صلى الله عليه وسلم asked those who missed the Sunnah of Fajr (to catch the congregation), whoever missed it for a reason, to make it up i.e., pray it when they can. The Prophet commanded them to offer it after sunrise.

The Prophet صلى الله عليه وسلم also missed the Sunnah of Dhur (the one before the obligatory prayer) and he offered it with the Sunnah after the Dhur obligatory prayer.

? Is it permissible to make Duah after Tashahhud and before Tasleem even after the Imaam has finished?

a If you are praying individually, you are encouraged to make A'diyah (supplications) abundantly before performing Tasleem, which signifies the end of the prayer. This is a cherished moment when supplications are accepted, thus seizing this opportunity is greatly valued.

In the congregation prayer's context, if for some reason you lag behind, missing a portion of the prayer requiring you to complete a unit of the prayer after the Imaam has finished, then too, you're permitted to make extensive Duah before your Tasleem. This is because you are essentially in your own prayer during this time, hence free to make supplications as long as you wish.

However, during a standard congregational prayer, the worshippers are advised to follow the Imaam. This means that when the Imaam performs the Tasleem to signify the end of the prayer, the followers should do the same. Until the Imaam has performed Tasleem, you are allowed and encouraged to use the time for Duah.

Overall, the rule of thumb is that the Imaam is there to be followed in congregational prayers. Therefore, the followers should adhere to his movements and actions, including timing their Tasleem with his. This aligns with the principles of unity and following the established order, which are key characteristics of congregational prayers in Islam.

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When I am praying behind the Imaam, when do I make Tasleem, do I make it after he has done Tasleem on both sides or do I start my Tasleem after he has done one Tasleem?

a

It is preferred you make Tasleem after he has completed his full Tasleem (i.e., Tasleem on both sides), then you do yours. Because you follow him in his actions, which can only be performed once the action from the Imaam has been completed.
‘

al-Bara’ ibn ‘Azib said: “When the Prophet صلى اللّٰه عليه وسلم said: ‘Sami’a Allahu liman hamidah,’ none of us would then bend our backs [to start prostrating] until the Prophet صلى اللّٰه عليه وسلم went down into prostration, then we would go down into prostration after him.”

— [al-Bukhari & Muslim]

?

What happens when you pray but in the prayer you pray one or two units less due to forgetfulness, do you pray again or is the prostration of forgetfulness sufficient?

a

The prostration of forgetfulness cannot substitute for missing a fundamental segment of the prayer, known as a pillar (Rukn). For example, if you've completed only three units of prayer (Rak'aat) instead of the required four, and have already performed the Tasleem, there's a prescribed way to rectify this discrepancy.

In this case, after performing Tasleem, you can rise again, commence with Takbirat al-Ihraam (the initial Takbeer signifying the start of the prayer) and perform the missing unit of prayer. At the end of this unit, after performing Tasleem, you then make the prostration of forgetfulness. This prostration is an extra pair of prostrations performed to compensate for mistakes made during the prayer.

However, the above process of 'compensating' for missed units is applicable only when you remember the omission shortly after completing the prayer.

If a considerable amount of time has passed, for example, an entire day, before you realise that you've missed a unit or more, the recommended action is different. In such situations, it's advised to redo the entire prayer. This guideline aims to preserve the completeness and integrity of the prayers and to instil a sense of meticulousness and care in performing religious duties.

? What is the Hadith that explains how the Prophet صلى الله عليه وسلم offered the eclipse prayer?

a Narrated by Ibn Abbas رضي الله عنه: There was an eclipse of the sun in the lifetime of Allah's Messenger صلى الله عليه وسلم and then he prayed and stood for a long time, about as long as it would take to recite Surat al-Baqarah. Then, he bowed for a long time, and then he raised his head and stood for a long time, which was less than the first standing. Then, he bowed again for a long time, which was less than the first bowing. Then, he prostrated (twice) and then he stood for a long time, which was less than the first time standing. Then, he bowed for a long time, which was less than the first bowing. Then, he raised his head and stood up for a long time, which was less than the first standing. Then, he bowed for a long time, which was less than the first bowing. Then he prostrated (twice), and then he finished (the prayer), and the sun had become bright. He then delivered a Khutbah (religious talk, sermon).

— [Agreed Upon, the wording is al-Bukhari's]

? If a woman sees a drop of blood alongside some cramps on one day, then nothing for a few days after, is she required to pray those days?

a Yes, she is required to pray. Menstruation is a continuous blood flow, so it should flow, and the woman will be able to feel this flowing. In addition, this blood should hold the characteristics of the menstrual cycle. The drop or a few drops are not taken into consideration since they lack flow and characteristics of the menstrual blood.

Ali ibn Abi Talib said: "If a woman sees blood like a nosebleed (i.e., dripping drop by drop), then it is nothing."

— [Sunan ad-Daarimi & Others]

If however this spotting is seen during the duration of her normal cycle period, then it is considered part of the menstruation. Any spotting before or after a menstrual cycle is not considered part of the cycle as it occurs mostly due to ovulation. Only if the spotting begins to flow and adopts the menstrual blood characteristics, it is considered menstruation.

As for cramps alone, they are not considered menstrual cycle, but rather an indicator only that her time for menses is arriving soon. She is still in a state of purity and must continue her religious obligations.

May the boundless grace of Allah envelop Shaykh Musa Abdullah Jibril, extending his life with a wealth of virtuous deeds. May Allah be pleased with him and smile upon him. May Allah honour him in this life and the next. Our beloved Shaykh has guided us with a tenderness akin to a mother fostering her child's first steps. He is a mercy and blessing to us. His noble conduct and forbearance have illuminated our path as much as his profound wisdom and knowledge.

May Allah make this book act heavily on the Shaykh's scales of good deeds on Judgement Day. Even as this manuscript underwent review, Shaykh Musa Abdullah Jibril was grappling with illness, yet he selflessly placed the enrichment of this work above his own comfort, that his fellow Muslims can enter the paradise of this lide before the next - which is only possible through the prayer. It seems there is no individual more qualified to impart knowledge on this matter than the Shaykh, who, despite his advanced age, devoutly performs over eighty Rak'aat daily. Upon being questioned about his commitment, the Shaykh expressed, **"Prayer is the beloved of my soul. When you cherish something or something is beloved in your heart, you yearn to dedicate every moment to it, and prayer continuously bestows upon me its gifts. It endows me with serenity, tranquillity, and comfort."**

The Shaykh from a young age undertook the responsibility of the Prophets, calling to the path of Islamic Monotheism. He was harmed, slandered, and ousted. Despite no social media at such a time, his voice of truth reached thousands and it continues to do so today. Indeed, he was (and still is) from among the very few of the few Strangers walking on this Earth calling to the pure path of Allah.

Our hearts fill with happiness and pleasure when we see our Shaykh; our faith flourishes in his light. Like a majestic bird, he lifted us upon his wings, teaching us to soar at his own sacrifice.

O Allah, be merciful to him, O Allah forgive his sins, O Allah enter him in the highest ranks of paradise with the Prophets, the Truthful, the Martyrs and the righetous. O Allah unite him with his beloved one under your shade on a day where there is no shade but yours. O Allah, love him.

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ

**O my Lord, make me one who establishes regular prayer (Salaah),
and also, (raise such) among my offspring. O our Lord,
and accept our Prayer.**